

THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

JULY, 1826.

MEMOIR OF THE REV. STEPHEN
SCHULTZ.

No. V.

“ My probationary journey being now at an end, I wrote to Dr. Callenberg that I was going to return to Königsberg for the present, but was determined not to neglect the concerns of the Institution. Having affectionately taken leave of my dear fellow-labourers, Widmann and Manitius, I crossed the *Frishe-Haff* for Königsberg. In the vessel I found an opportunity of speaking a word on the mercy and justice of God, both to Jews, and also to some Christian students: for some nominal Christians behaving inconsistent with their profession, an old Jew and myself expressed our dissatisfaction at their conduct, when they derided and ridiculed us. I said to the captain of the vessel, ‘ Sir, we shall have a storm!’ He answered, ‘ I see no dolphin,’ (sea-hog.) *I.* ‘ There are plenty of swine in the vessel.’ *He.* ‘ Oh, Sir, I see you are a fanatic.’ *I.* ‘ You shall experience that God is just.’ In a short time the wind began to blow furiously, the sea to

roar, and the waves to beat over the vessel. All the crew, not excepting the captain, became violently sea-sick. The old Jew and myself alone remained well, and were able to continue our conversation on the atonement of Christ. While the rest were harassed by this sickness, their consciences were roused. The captain said, ‘ Gentlemen, nothing like this has ever before happened to me; we have sinned: look at those two men, (pointing at the Jew and myself); see how comfortable they are, while we are torn in pieces by sickness!’ He then came to me with some of the others, and besought me to pray to God that the storm might cease. I replied, ‘ Oh, that the tumultuous spirit in you may be quieted, and you may become the children of peace! God will not then find it necessary to use such harsh methods with you.’ They promised never to behave so in future, and I prayed to God for mercy. He heard me immediately, for the storm subsided, and we got safe into the river Pregel. It may be imagined, that I now confessed my Lord with a confidence and boldness which

made a great impression on the minds of those who were present. I do not record this to boast myself, but for the glory of the Lord, who does not neglect nor forsake those who confess him.

It was towards evening when we landed at Königsberg, where my fellow-travellers took a friendly leave of me, and I sought repose after my fatigues at the house of my former host, Dr. Salthenius. On the following day I visited Mr. Schiffert, the inspector of the Collegium Fredericianum, who immediately offered me the privilege of teaching in the college, and a lodging there; and though I continued my connexion with the Institutum Judaicum, I accepted this offer. In the year 1737, Dr. Schultz offered me the seniorship in the Polish seminary. In the same year I accepted of the ministry at the House of Correction, which was offered to me by several friends. My employment, therefore, consisted partly in teaching others, and partly in continuing my own studies, until the year 1739, when I was called upon to take another journey for the Institutum Judaicum.

At this time I received a letter from my late fellow-traveller, Mr. Manitius, by which I was called back to a closer connexion with this Institution. After fervent prayer to God, I communicated this letter to some of my much-beloved benefactors and friends. They did not know what advice to give me. Dr. Schultz said, 'This must be referred to the theological faculty.' Dr. Rau said, 'The superintendancy of Stalupönen is about to be offered to you, and you must consider which offer you will accept.' I referred the whole

to the faculty. At the time appointed I waited on them, and was asked whether I could refuse the proposal of Dr. Callenberg with a good conscience? To this my answer was, 'I owe obedience to you as fathers; if therefore you bid me to quit this calling among the Jews, I can do it with a good conscience. For a further answer, I will only say, that if God should ask me in the day of judgment, 1. 'Have not I given thee, from thy very childhood, a desire to become useful to the Jews?' I should be obliged to answer, 'Yea, Lord.' 2. 'Did I not shew thee three years ago, on thy first journey of trial, that I can give thee ability to labour?' I must answer, 'Yea, Lord.' 3. 'Have not I shewn thee that the harvest among the Jews is great, and the labourers few?' To this also I should be obliged to answer, 'Yes.' 4. 'Did not I shew thee, on a further second journey, that thou hadst many and good opportunities of access to the Jews; and therefore hadst thou not reason to conclude that if thou hadst continued thy journeys amongst them, thou wouldest have met with more success?' My answer to this would be, 'Certainly, Lord.' And, 5. If the Lord should ask, 'Why then didst thou not continue to follow the call that was sent to thee?' I would refer for the answer to the venerable Theological Faculty.' To this they said, 'We will not be responsible for it; go in God's name.' Then they blessed me, and let me go. I now set my matters in order, and took leave of the workhouse and Frederick's College, not without much painful feeling on my own part, as well as on that part of the people

among whom, by the grace of God, I had laboured with good success.*

On the 17th of November, I set out for Dantzic, where I arrived on the following day. Having called upon the Rev. Mr. Schwidlitzky, minister of St. John's Church, I went forward to Stolpe, which I reached on the 19th, and was kindly received by my former benefactors. My other friends rejoiced in my determination to preach to the Jews; but my mother at first grieved that I had undertaken so laborious and dangerous a work. When, however, the importance of the work was shewn her, she said, 'My son, although I dedicated you to the service of God even before your birth, yet I never meant that you should preach to the Jews. Now, however, that the Lord has called you to it, I pray that he may grant you his Spirit, and a confidence in himself like that of Stephen; but that he may preserve you from being, like him, stoned by the Jews.'

On the 26th, I went by the stage-coach to Berlin, where I arrived on the third day. During my stay of eight days, I visited, among several other valuable friends, the Rev. Mr. Woltersdorf,

Minister of St. George's Church, who was much interested respecting the Institutum Judaicum. In his house I found six of his sons, who were under the tuition of their elder brother, at that time a candidate for holy orders. When I was desired to examine some of the children, I asked them whether they would like to take a journey? One of them, named Albrecht Friederich, then about nine years old, answered, 'Why not, if it be the will of God?' This is the same who, ten years afterwards became my dear fellow-traveller, and whom I buried at Ptolemais, in the land of Canaan, after he had faithfully served the Institution for seven years.

On the 5th of December I left Berlin for Halle, where I arrived on the seventh of the same month."

A. B.

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RABBI CROOLL TO J. O. S.

Sir,

IN the Expositor for March, 1826, I have seen your letter, and considered all the contents thereof. Well may I repeat the words of Solomon—"There is an evil which I have seen under the sun, and it is common among men:" (Eccl. vi. 1.)

There are here and there men who have a great opinion of their own wisdom; on that very account they boldly, and without fear, condemn others. I do not think that it was in your province to set up as a judge to pass sentence. As a controversialist, it was your business to answer the questions of your opponent, and leave the rest to the judgment of the public; but it signifies little. It will be known in the end who is the chaff, and who is the wheat. At present I shall take very little notice of

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\* If our readers are as diligent and retentive as we naturally wish them to be, some of them will remember that this account of Mr. Schultz's interview with the theological faculty has been already given in a brief sketch of his labours, which we published in our Number for Sept. 1821. Coming to it again in these more detailed memoirs, our correspondent, it appears, could not persuade himself to omit, or even to pass it slightly over; and we take this notice of it, that our readers may not be led, by any indefinite recollections, to suppose that we are reprinting more than is really the case.—Ed.

your letter, for a reason which you will find by and by.

*J. O. S.* (Page 81.) "His objections have indeed been answered repeatedly in your pages; but it is well, perhaps, to rebut them as often as they are brought forward, &c. Hence, as long as they are adduced, they ought to be refuted."

*Crooll.* My worthy Sir, I would ask you pardon for telling you, that you are a long way off from being correct in saying that my questions have been answered repeatedly: they were never seen in your Jewish Expositor until last November, 1825. And further, you ought to know, that you have not yet refuted even one single question of mine, which you shall know by this paper.

*J. O. S.* "There is another respect in which the Rabbi is a very injudicious, and a very faulty interpreter: he makes what is limited, unlimited, &c. The promises made by God to Israel that he would be their God, and they should be his people, are thus incorrectly viewed by the Rabbi. Facts, as to the state of Israel at different times, and the testimony of their own prophets, prove, that these promises are to be viewed with some limitations, and even with many exceptions," &c.

*Crooll.* Injudicious and a very faulty interpreter, as you are pleased to represent Crooll before the public, will be no disgrace to him, and be of no credit to you, when it shall be examined, and found by the public that you could not even answer Crooll's first question. You should remember also, that which I stated to be unlimited must remain so still. What I asked, you could not answer; and what I never asked, you answered. I never

asked you about the promises of Israel. The first thing I asked was concerning the covenant of Abraham: instead of answering that question, you ran to the prophets for assistance, which was not required of you.

I do not wish to contend with you, nor with any other Christian, for the sake of intermeddling in regard of religion. It is only because your Society have invited all the Jews to an amicable discussion, and have undertaken to answer any question of any Jew; and so far as I know, I think I am at liberty to speak the truth, and that which appears to me to accord with the word of God: therefore, we Jews, agreeably to the Old Testament, are bound to remain the disciples of the law of Moses; and particularly so, when I observe that ye are not able to answer nine questions.

*J. O. S.* "The main object of his letter seems to be, to shew that the Messiah is no more than a man. I do not wish to expose unnecessarily the ridiculous mode of reasoning adopted by him on this subject; but you must allow me to set before the Rabbi a specimen of his mode of proving his point. That the text in Gen. xvii. 7, which contains the engagement which God made with Abraham and his seed, is quoted for the purpose of establishing the mere humanity of the Messiah," &c.

*Crooll.* My good Sir, you plunge into a deluge of confusion: in one place you will "expose;" in another place you bring specimens; and in a third place you call on the prophets for their testimony. But, what is all this? It is not in your power to expose me, for Crooll has always taken good care to



leave no room either for you, or for any person, to contradict his statement; for whatever he puts down in writing is fixed in a manner that no person shall be able to controvert it: this you will find before you come to the end of this paper.

### *The Covenant of Abraham.*

It is necessary to place here the covenant of Abraham for the consideration of all parties, and for the investigation of men of understanding.

God made two covenants, the one with Abraham, the other with Israel in the wilderness by the hand of Moses. The covenant in the wilderness was the covenant of the law of Moses, that Israel, and their seed after them, even until the end of this world, should observe all the precepts of that law; but if any generation should not observe it, that God would punish them with severity.

But the covenant of Abraham contains this: "And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee, &c. This is my covenant which ye shall keep, between me and you, and thy seed after thee: Every man-child among you shall be circumcised; and the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant: Gen. xvii. 7, 10, 14.

This covenant God made with Abraham at a time before Israel was created, at a time when Abraham was on earth, and all Israel unborn. This covenant was the covenant of circumcision only, and

this covenant is only one single commandment. But he who shall not be circumcised, that soul *only* shall be cut off, because he *alone* hath broken the covenant of God, therefore he only shall suffer, but no other. Here in this covenant is no condition made—nothing limited; nor is there to be found any exceptions.

Consider now the words which God said,—I will be "a God unto thee, and to thy seed after thee:"—this is all. Therefore, forasmuch as this covenant, from the time of Abraham until this very day, was always observed by Israel very strictly and exactly, and was never broken, therefore God is the God of Israel to-day, just as he was the God of Israel in the time of Moses. Thus you may learn here, that Israel was chosen by God, and established by the only covenant of circumcision.

Now to convince you still more that Israel was chosen by God to be his people for ever, we will prove it by two faithful witnesses, the one Moses, the other David:—"And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them, for I am the Lord their God:" Lev. xxvi. 44. "For thou hast confirmed to thyself thy people Israel, to be a people unto thee for ever; and thou, Lord, art become their God," 2 Sam. vii. 24.

Can you, or any other person, contradict the word of God? Is it not here declared by the text, that Israel was chosen by God for ever? And still you have the assurance in contending even with God. God says, "I have chosen Israel for ever!" and you say, "No."

We shall next come to the conclusion of this subject. In the covenant of Abraham were included Isaac, Jacob, Moses, David; also every Jew that was to be born in this world, until the end thereof.

The same the Messiah must be considered: the Messiah was a son of Abraham as well as any other Jew, therefore he must be also included in the same covenant. And insomuch as God was the God of Abraham, Isaac, Jacob, Moses, and of David, even so he was, and is, the God of the Messiah also. Recollect, that not even one single person of the seed of Abraham was exempted from the covenant; therefore, the Messiah can be no more than a man.

*Concerning Logic, page 82.*

J. O. S. "Rabbi Crooll was born a British subject; George the Fourth was born a British subject, &c. It is true, George the Fourth was born a British subject; but he was also born an heir to the throne, which was not the case with Rabbi Crooll; and therefore, he is something more than the Rabbi," &c.

*Crooll.* How ridiculous is your logic in this place! I shall leave King George the Fourth, and turn to ask you the question, "Was not Solomon born to be an heir to the throne? Was not Solomon the son of Abraham? Is then Crooll not equal with Solomon in this point? Was Solomon not included in the covenant of Abraham? and is Crooll not included also in the same covenant? Was not God the God of Solomon, and is not God also the God of Crooll? Is there any difference between Solomon and Crooll? Did God not punish Solomon for disobeying

his word? and is not Crooll, and every Jew, equal with King Solomon, when any one of them disobeys his word, or shall do so?

Have you forgotten the words of David—"Lord! what is man, that thou takest knowledge of him, or the son of man, that thou makest account of him? Man is like to vanity; his days are as a shadow that passeth away," Ps. cxliv. 3, 4.: "A man that is born of a woman is of few days, and full of trouble," Job xiv. 1. Learn then, by these passages, that man is no more than a shadow, and of few days, and full of trouble, though born to be an heir to a throne. Is not a king here to-day, and to-morrow he is no more to be found? Look back to the late emperor Alexander, and tell me where is he, or where is his throne?

I am surprised that you should bring forward such a frivolous logic, which is no more than a momentary honour:—what is man, or what is his glory? But the proper question would be, Is a king, or every king, more respected by God than a private man because he is sitting on a throne? You dare not say he is. Do you not remember the words of Job—"The small and the great are there?" &c. (ch. iii. 19.) In heaven there it is known which is the great man, or who is the mean man; and oftentimes in heaven the servant is more free than his master; there only is known who was the great man, and who was the humble man. Do you think that there is not many a private man who is more respected by God than a king? In short, that there is only one single point left for a king, by which he may advance over and above all men,

which is, that if he walked in the way of truth, and followed the path of righteousness, he is then above all men favoured of God; for the greater the man is, the greater are his temptations, and often his greatness will lead him astray; but if he has the fortitude to subdue temptations, then he is surely higher in the presence of God than other men; but if he is deficient in those qualifications, he is lower before God than a private man. Thus is set before you the truth, but not your dreams and your visions of the things on which is so little to depend on; and if a man, or even a king, has obtained every thing he wished for, then he has nothing: what even can a king expect to have of a deceitful world? she promises him every thing, and when he comes to look what he has, he finds that he has nothing, as Solomon says, "All is vanity," Eccl. i.

But now I shall come to the conclusion of this epistle, and finish it with these words—That after all, at last I considered, that neither this letter, nor my questions, will be of any use, nor advantageous, as neither the one nor the other you are able to answer. But if you will undertake to answer the above twelve questions mentioned already, one by one, I promise you, that if you desire then an answer, you shall have it in full.

Now, my worthy Sir, I take farewell of you at present, and wish you, and all belonging to you, health and happiness. Oh, that we could settle to become one! it surely would be a blessing.

I remain, your's, &c.

JOSEPH CROOLL.

Cambridge, April 2, 15586,

AN ATTEMPT TO AMEND THE ENGLISH VERSION OF THE LAST VISION OF DANIEL, AND TO HARMONIZE IT WITH ALL THE PRECEDING VISIONS.

(Continued from page 48.)

"No exposition of this Book can be admitted that does not refer every single prophecy to its true place in the system, and provide at the same time, that no violence be done to any other prophecies which synchronize with it."—*Bp. Hurd on Mede's Method, Tenth Lecture on the Prophecies, p. 131.*

Chap. x. 1 In the third year of C-R-S, the word was revealed to Daniel, whose name was called Belteshazzar, (i. 8,) and the word was Revelation; and he apprehended the word, and comprehended the vision. (ver. 21.)

2 I Daniel was mourning three septenaries, (days,)

3 Pleasant bread I ate none, and flesh and wine, they entered not my mouth, and unction, I anointed not.

4 And in the four and twentieth day of the first month, I was upon the arm of the magnificent Hiddekel—the sharp voiced—river.\*

5 And I lifted up mine eyes, and looked, and behold a man, שׂאִי, one alone, clad in peculiar glistening linen, whose loins were girded with the most refined gold of Uphaz. (xi. 35, xii. 10.)

6 His body also was like the azure stone of Tarsis, and his countenance as the flashing of lightning, and his eyes like lamps of fire, and the call of his words as the call of a roaring multitude.

7 And I Daniel alone saw the vision, for the men which were with me saw not the vision, but a great dread fell upon them, and they fled into a hiding-place.

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\* As names explain types to those who read the original, the translation is incomplete, unless names be translated when they may be significant. Broughton is the best translator of Daniel.

8 Therefore I was left by myself, and saw this magnificent vision, but strength was not left with me, and my glory was turned to me into putridity, and I retained not strength.

9 And I heard the call of his words, and while I was hearing the call of his words, I was cast into the sleep of death upon my face, and my face upon the earth.

10 And behold a hand feeling me, and setting me upon my knees, (ix. 3,) and the palms of my hands.

11 And he said unto me, O Daniel, man greatly beloved, apprehend the words which I speak unto thee. **STAND THEN IN THY STATION**, for now am I sent unto thee.

12 Now while he was communicating this word unto me, (ix. 25,) I stood trembling, but he said unto me, Daniel, **FEAR NOT**; for from the day of the beginning in which thou gavest thine heart to comprehend and afflict thyself before Eloim, thy words were heard, and I came during thy words. (ix. 1—4, 20.)

13 But the Sire of the kingdom of P-R-S is standing against me, decads, and one day, (ix. 26,) but behold! Michael—who is like unto God!—one of the chief Sires is come to strengthen me, and I will remain there close to the kings of P-R-S.

14 So I am come to make thee understand that which shall come to pass to thy people in the sequel of the days, (ix. 27, xii. 7—12,) for still vision is for days. (xi. 33, 35, xii. 11—13.)

15 Now during these words with me, I set my face on the earth, and kept silence according to those his injunctions. (xii. 7.)

16 And behold, according to the image—the species—of the sons of Adam (viii. 16, Heb.) one feeling my lips; and I opened my mouth, and spake, and said to him that stood, LORD! by this vision of thee, my throes have been contracted upon me again, and I retain no strength.

17 For how can the servant of this MY LORD talk before this MY LORD? for as for me, instantly there remained no strength, and my soul remained not in me.

18 And He, in appearance as

Adam, likewise touched me, and strengthened me.

19 And said, **FEAR NOT**, man, much beloved, **PEACE BE UNTO THEE**, **BE FIRM, BE FIRM**.

20 So according to his command, he made me firm, and I said, Let MY LORD speak, for thou hast made me firm. And he said, Dost thou know wherfore I am come unto thee? for now I shall return to excite war against the Sire of P-R-S; and upon my departure (ver. 13) behold the Sire of Ion cometh!

21 Verily, in order to tell thee that which is printed in the Book of Revelations, (ver. 1, xii. 1,) and there is not one with me contending for it, except Michael, your Sire. (xii. 1.)

Chap. xi. 1 So in the first year of Darius the Mede I stood to strengthen and guard him.

2, 3 Now then I will deliver the Revelation unto thee. (viii. 19.) Behold, three kings standing to P-R-S, (ii. 39,) and the fourth shall tithe a great tithe above all, and in his strength, by his tithe, he shall rouse the whole kingdom of Ion, and there shall stand a masculine king, (referring to kingdom) and lord with great lording, and act according to his own will. (ver. 36, viii. 1—4, 20, 21.)

4 But while he is standing, his kingdom shall be broken, (compare ii. 41, 42) and shall be divided towards the four winds of the heavens, but not to his posterity, nor according to the lording wherewith he lorded; for his kingdom shall be rooted up and be for others besides them. (ii. 40, iv. 23.)

5 And the king of the South shall be strong; but one of his remnant shall be stronger than he, and his lordship shall lord with great lording. (xi. 21, 36, viii. 9.)

6 And at the end of years—of both—they shall be joined together, (ii. 43,) for the daughter of the king of the South shall come to the king of the North to make a settlement, but the arm shall not retain strength, neither shall she stand nor her seed, but shall be delivered up, she and those that brought her, and he that begat her and strengthened her in times.

7 Yet there shall stand up a shoot



from her roots in his seat, that shall come with an army, and shall enter upon the fortress of the king of the North, and succeed therein and prevail.

8 And also their gods, with their oblations, with their delectable vessels of silver and of gold, shall be led captive into Mizraim, and shall stand for more years than the king of the North.

9 Thus when the king of the South shall have invaded the kingdom, he shall return into his own land.

10 But his sons shall combine and collect a multitude of large forces, and one shall certainly come, and overflow and pass over, and engage in war even at his fortress.

11 And then the king of the South shall be greatly enraged, and contend in battle with the king of the North, and though he shall set in array a vast multitude, (ver. 10,) it shall be delivered into his hand.

12 But when he shall have taken off the multitude (ver. 11,) his heart shall be elated, and therefore, though he lay prostrate ten thousands, he shall not prevail.

13 For the king of the North shall return and set in array a multitude larger than the former, and at the end of times of years (ver. 14, 40) shall come speedily with a great army, and with abundant treasure. (ver. 24, 43.)

14 And in those very times (ver. 13) shall many stand up against the king of the South: also the perverse sons of thy people shall exalt themselves, (ver. 32, viii. 12) so as to confirm the vision by apostacy. (ver. 30.)

15 For the king of the North shall come and cast up a rampart, and take the city of protections, (ver. 14,) and the arms of the South shall not stand, and his elect people, but there shall be no strength to stand.

16 Next he that cometh against him shall do according to his own will, (ver. 36,) and none standeth before his face, and he shall stand in the land of glory, and it shall be finished by his hand. (ver. 28, xii. 7.)

17 For he shall set his face to invade with obstinate perseverance his whole kingdom, and alliance with him and he shall succeed, and the daugh-

ter of women shall he give to him (shall one give to him, compare ver. 37) with a view to corruption, but he shall not stand, and no one shall be for him.

18 For he shall turn his face against the islands, and take many: but a general shall quiet his reproach against him, and make his reproach turn even against himself.

19 Then shall he turn about his face to the garrisons—the guardians—of his own land, and shall stumble and fall and be found no more.

20 And there shall stand upon his seat a sender of the exactor of glory to his kingdom, but in a few days—one year—he shall be broken neither in anger nor in battle.

21 And there shall stand upon his seat a despised one—a mean one, (vii. 8, viii. 9, Heb.) on whom they shall not confer the glory of royalty, but he shall come in quietly and secure the kingdom by false professions. (ver. 36.)

22 And the seeds of the flood shall flow from before his face, (ii. 42, 43, vii. 8,) and shall be broken, (ii. 42,) also the chief of the covenant. (ii. 42, viii. 11.)

23 And by confederating with him he shall work deceit, and rise and be strong, with a few Gentiles by peace.

24 And unto the rich parts of the province shall he enter, and do what neither his fathers, nor his fathers' fathers have done: the plunder, the spoil, and the treasure, shall he scatter among them, and against the guardians, shall he devise his plots for a time. (ver. 38, 39.)

25 And he shall rouse his strength and his courage against the king of the South (viii. 9) with a great army, and the king of the South shall engage in battle with an army very great and powerful, (ver. 40,) yet he shall not stand, (viii. 9,) because they shall devise plots against him. (viii. 25.)

26 Even those that eat the portion of his meat shall betray him, and his force shall be flooded, and many shall fall down slain.

27 And of both these kings the intention shall be to act treacherously, and at one table shall they speak deceitfully, yet it shall not prosper, (ver.



6, 14) for still the end is to—for—an appointed time.

28 Then shall he return into his own land with great treasure, and his heart shall be against the holy covenant—testament—and he shall succeed, and return to his own land.

29 Unto—for—an appointed time he shall return, and come against (compare ver. 30) the South; but it shall not be as the former, (ver. 25,) or as the latter. (ver. 40.)

30 For the three-deckers of Ch-T-M—the beach of the sea—shall come against him, and he shall be grievously mortified, and return and rage against the holy covenant—testament—and succeed, and return, and combine with them that forsake the holy covenant—testament. (viii. 12.)

31 But seeds (compare ver. 6, ii. 43, viii. 12) shall stand from these—(these that forsake the holy covenant) and they shall pollute the Holy—the guard—fortress—(ix. 26, viii. 11, 13) and shall drag off the perfect, (viii. 12,) and set up the abomination that maketh desolate. (viii. 13, ix. 27.)

32 And them that corrupt the covenant—the testament—(ver. 31) shall he profane—defile with blood—by false professions, (ver. 21, flatteries) but the people of them that knew their Elohim shall be strong and effective. (ver. 18.)

33 And those that are wise instructors of the people shall instruct many, (xii. 4,) but they shall fall by the sword, and by flame, and spoliation many days. (xii. 12, vii. 21.)

34 But when they shall fall, they shall be holpen with a little help, so that many shall adhere to them with false professions.

35, 36 And of those that make them wise some shall fall for a refinement in them, and for brightening, and for whitening, (x. 5, 6, xii. 10,) until the time of the end, for still to—for—an appointed time, even according to his own will shall the king (ver. 32, 21) succeed, and continually exalt himself and roam, and magnify himself above every lord, and above the Lord of lords shall he proclaim Mysteries—Miracles—(viii. 23) and shall prosper until the indignation be ful-

filled, (ver. 30,) for a time cut short is appointed. (viii. 19, ix. 27.)

37 Also with the Elohim of his fathers he shall not have fellowship, nor with the desire of women, (ver. 17,) no nor with any Eloha shall he communicate, for he shall magnify himself above all. (viii. 11.)

38 And instead of Eloha, he shall glorify guardians (ver. 24) over his seat, even for Eloha, one whom his fathers knew not shall he glorify in gold and in silver, and in marble, and in objects of desire. (ii. 31—33, iii. 1, v. 23.)

39 And he shall form—dedicate—these to the guardians of the sanctuaries together with a strange Eloha, whom he shall acknowledge: he shall multiply their honour, and cause them to have dominion over many, and the land he shall allot for hire.

40 And at the time of the end, (ver. 35,) the king of the South (ver. 5) shall butt with him, and the king of the North (ver. 7) shall bristle and storm against him with chariot, and with horsemen, and with many ships, and shall enter into the countries and shall flood and cross over. (ix. 26.)

41 And enter into the land of glory (ver. 16, viii. 9) and many shall fall, but these shall escape out of his hand, even Edom and Moab, and the principality of the children of Ammon.

42 And stretch his arm in the lands, and the land of Egypt shall not be for a refuge. (ver. 5, 8, 40.)

43 And shall have dominion over the treasures of gold and of silver, and over all the desirable things of Egypt, and the Libyans and the Cushites shall be in his steps.

44 But rumours shall disturb him from the East and from the North; therefore shall he go forth with great fury to devote many to curse and perdition.

45 And shall stretch the tabernacles of his pavilion between the seas upon the mountain of the glory of holiness, when he shall come to his end, and no one shall be for him. (ix. 26.)

Chap. xii. 1 For in that very time shall stand Michael the magnificent Sire, who standeth over the sons of thy people, (vii. 13, 14, viii. 26, ix. 26, x.

21, 36, ii. 44, 45, vii. 11, ix. 25,) and it shall be a time of tribulation, such as never was since there was a Gentile until that very time; and in that same time shall he save thy people (ix. 27) every one that shall be found enrolled in the book.

2 And many that sleep, the dust of the earth shall awake, some to the life of futurity—eternity—and some to the reproach of futurity—eternity.

3 And those that shall have wisely instructed (xi. 33) shall glisten as the illuminating light of the expanse of heaven, (xi. 33, 35, x. 5, 6,) and those that shall have made many righteous, as the stars for ever and ever.

4 ¶ But thou, Daniel, shut up the words, and seal the book until the time of the end; (ix. 24, x. 21, xi. 35, 40;) many shall run to and fro, and knowledge shall be increased. (xi. 33.)

5 And I beheld, even I Daniel, and behold! two latter ones standing (ver. 1, viii. 13) the one on this side, at the lip of the river, and the other on that side, at the lip of the river. (x. 4.)

6 And it was said to the Man clothed with peculiar glistening linen, which was from above, over the waters of the river, (x. 4, 5, 13,) To what time the end of the miracles—the mysteries? (xi. 36.)

7 And I paid all attention to the Man clothed with peculiar glistening linen, (xi. 35,) who was from above, over the waters of the river, and he exalted his right hand and his left hand unto the heavens, and swore by the living rivers of eternity, that to an appointed time (vii. 25, ix. 25) appointed times (vii. 25, ix. 25) and an half, (vii. 25, ix. 27,) and in the consummation of the discovering of the hand of the holy people, all THAT should be accomplished. (ii. 44, vii. 7, 26, viii. 13, 14, 25, ix. 27.)

8 And I heard, but understood not, and I said, LORD, what is the latter THAT?

9 But he answered, Come Daniel, for the words are shut up and sealed until the time of the end. (xi. 35, 40, xii. 4.)

10, 11 Many shall be brightened, refined, and whitened, (ver. 3, 4,) but none of the wicked shall understand

that from the time of the removal of the everlasting (viii. 12, xi. 31) to set up the abomination that maketh desolate—that which cuts the desolate\*—(viii. 13, ix. 27, xi. 31) there shall be a thousand, two hundred and ninety days, (ix. 27, the last half seven of years.)

12 Blessed is he that persisteth (xii. 1) to the days a thousand three hundred and ninety-five.

13 But come thou until the end be, (ver. 9,) and thou shalt rest (x. 8) and stand for thy station (x. 11) at the end of these days. (x. 14—19)

TEXTUARIUS.

G. H. ON SENEX.

To the Editors of the Jewish Expositor.

Gentlemen,

THOUGH I am still unwilling to prolong the controversy between your respected correspondent Senex and myself, yet his last communication, inserted in your answers to Correspondents, May, 1826, contains, what I deem, a mistake requiring correction. The question between us is, whether a

\* שֶׁ-קָצַץ, that which cuts the desolate. This may be one intention of this word—cutting having been practised in the worship of idols. The abomination must be something that is both worshipped as an idol, and which causes the desolation of Jerusalem. הַסּוֹל הַתָּמִיד signifies the dragging away and cutting the PERFECT ONE with thorns. The expression in chap. ix. ver. 26, “*Messiah be cut off*,” is capable of more senses than one. It may signify the *unction* be cut off, and it is also a question whether this takes place after the sixty-nine weeks, or after the 62½ weeks.

Probably the unction was to be taken away from the temple precisely at the end of the sixty-nine weeks, and the abomination to be set up in the midst of the last septenary of years. But all these senses are reconcileable, and alike, according to my judgment, intended.

particular MS. preserved at Bologna be described by Montfaucon as *pointed* or not. Montfaucon says nothing which determines the question, for he is silent on the subject, taking it for granted, I suppose, that when he stated, that it differed in nothing from similar Rolls used in the synagogues of the Jews, his readers would understand that it must necessarily be destitute of the points. His words are quoted in a note to Kennicott's description of the MSS, as collated by Bruns, vol. ii. Diss. generalis cod. number 527—the text gives Bruns opinion already referred to by me; “*puncta absunt*” are the words he uses. De Rossi, who questions Brun's estimate of the age of this MS., acquiesces by his silence, in the assertion that the points are not there.

These testimonies amount, in my view, to absolute demonstration, that the MS. in question, like all ancient Hebrew MSS., and all, even the most modern, synagogue Rolls, wants the vowel points.\* The mistake into which I apprehend Senex to have fallen is, that he confounds the *roll* kept in the *sacristy* of the Dominican con-

vent, with a MS. in the Library of the same place, which Montfaucon also examined, and which is pointed, as appears from the fac simile given in Blanchini Evan. Quad. vol. ii. plate 1.

I am quite satisfied, that your Correspondent's Letter in the March number will not, in the eyes of your learned readers, require any detailed notice. The derivation of the term *Massorah*, shows that he is too much inclined to hasty assertions: but should you, Gentlemen, deem the matter sufficiently important to occupy a few pages of your Expositor, I shall detail at length—first, all the passages in which Jerome uses the term *apex*; secondly, Bishop Walton's reply to Owen's attack on the Polyglott: had your correspondent read the *Considerator considered*, I am sure he would not have deemed Owen's authority of much weight. G. H.

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\* In the number for March, p. 88, Senex asserts, that the most ancient MSS. are pointed. Both Kennicott and De Rossi have stated, that being written without points, is one of their *criteria* of high antiquity in estimating the age of a MS.

#### NOTICES OF BOOKS ON JEWISH SUBJECTS.

*A Key to the Book of Psalms. By the Rev. Thomas Boys, A. M. of Trinity College, Cambridge; Curate of St. Dunstan's in the West, London. pp. 239. Seeley and Son.*

THE present Work is an extension of the principles of parallelism, already laid down by Rabbi Azarias, Bengelius, Burkius, Bishop Lowth, Bishop Jebb, and other writers. Mr. Boys has taken up the inquiry at the point to which it has been carried by the last

named Prelate, and maintains that the rules of parallelism prevail in the sacred Scriptures to an extent which may at first be thought surprising. It will be sufficient for us to point out some of the leading features of the system, without attempting to enter into all its particulars.

The simplest form of parallelism is the *parallel couplet*. This occurs where, on examining a verse or other small portion of Scripture, we find that it falls into two lines



which mutually correspond; as in the following examples.

Seek ye the Lord, while he may be found;

Call ye upon him, while he is near.

*Is. lv. 6.*

Have mercy upon me, O Lord, for I am weak;

Heal me, O Lord, for my bones are vexed.

*Ps. vi. 2.*

Next comes the *alternate parallelism*. This occurs when the passage falls into four portions, of which the third corresponds with the first, and the fourth with the second.

Fret not thyself because of evil men;  
Neither bethou envious at the wicked:

For there shall be no reward to the evil man;

The candle of the wicked shall be put out. *Prov. xxiv. 19, 20.*

Here we find the evil men in the first and third members, (רע, מרעים;) and the wicked in the second and fourth, (רשעים.) Here, therefore, the correspondence is alternate. So also in the following examples.

Thou shalt not be afraid for the terror by night;

Nor for the arrow that flieth by day;  
Nor for the pestilence that walketh in darkness;

Nor for the destruction that wasteth at noon-day. *Ps. xci. 5, 6.*

Night in the first and third members; day in the second and fourth.

For thou wilt lighten my candle;

The Lord my God will enlighten my darkness.

For by thee I have run through a troop;

And by my God have I leaped over a wall. *Ps. xviii. 28, 29.*

Here, in the first and third members, the Psalmist speaks to the Almighty, or in the second person; and in the second and fourth of him, or in the third.

And he overthrew those cities,

And all the plain;

And all the inhabitants of the cities,

And that which grew upon the ground. *Gen. xix. 25.*

In the first and third members, the cities and their inhabitants; in the second and fourth, the plain and its produce.—But we pass on to the introverted parallelism, in which the structure is even still more decidedly artificial. Here, of four lines, it is the last which corresponds with the first, and the third with the second. For example:—

Follow not that which is evil,

But that which is good.

He that doeth good is of God:

He that doeth evil hath not seen God.

*3 John 11.*

Here we have evil in the extreme, and good in the central members.

The blind

And dumb

Both spake

And saw. *Matt. xii. 22.*

That is, the blind saw, the dumb spake.

We know that thou art true,

And carest for no man.

For thou regardest not the person of men,

But teachest the way of God in truth.

*Mark xii. 14.*

Truth in the extremes; in the centre independence.

Let me see thy countenance,

Let me hear thy voice:

For sweet is thy voice,

And thy countenance is comely.

*Cant. ii. 14.*

The countenance in the extremes; the voice in the centre.

Take ye heed every one of his neighbour,

And trust ye not in any brother.

For every brother will utterly supplant,

And every neighbour will walk with slanders. *Jer. ix. 4.*

Neighbours in the first and fourth members; brothers in the second and third.

Though he heap up silver as the dust,  
And prepare raiment as the clay,  
He may prepare it, but the just  
shall put it on,  
And the innocent shall divide the silver. *Job xxvii. 16, 17.*

The silver in the first and fourth lines; the raiment in the second and third. In the Hebrew, ילבש, in the third line, answers to מלבוש in the second.

The name of the one was Hannah,  
And the name of the other was Peninnah:

And Peninnah had children,  
But Hannah had no children.

*1 Sam. i. 2.*

Hannah in the extremes; Peninnah in the centre.

Where is the bill of your mother's divorcement, whom I have put away?

Or which of my creditors is it to whom I have sold you?

Behold, for your iniquities have ye sold yourselves,

And for your transgressions is your mother put away. *Is. i. 1.*

Here the two central members relate to selling into bondage, and the two extreme ones to divorcement.—Sometimes, however, we find the inverted correspondence extending to more than four members; as in the following instance of *six*.

Make the heart of this people fat,

And make their ears heavy,

And shut their eyes.

Lest they see with their eyes,

And hear with their ears,

And understand with their heart.

*Is. vi. 10.*

Here in the two extreme members we have the heart, in the second and fifth the ears, in the third and fourth the eyes. Again:—

Ashkelon shall see it and fear;

Gaza also, and be very sorrowful;

And Ekron:

For her expectation shall be ashamed;

And the king shall perish from Gaza;  
And Ashkelon shall not be inhabited.

*Zech. ix. 5.*

Here the principle of composition is still the same; the first and last members referring to Ashkelon, the two next to Gaza, and the two central ones to Ekron. Other examples proceed to *eight* members.

And he shall take the cedar wood, and the hyssop, and the scarlet;

And the living bird;

And dip them in the blood of the slain bird, and in the running water,

And sprinkle the house seven times.

And he shall cleanse the house,

With the blood of the bird, and with the running water,

And with the living bird,

And with the cedar wood, and with the hyssop, and with the scarlet.

*Lev. xiv. 51, 52.*

Here we have, in the extremes, the cedar wood, the hyssop, and the scarlet; in the two next members, the living bird; in the two next, the blood of the slain bird, and the running water; in the remaining two, the house. In the next instance, it will be proper to give the Hebrew.

קומי

אורי כי בא אורד

וכבוד יהוה עליך זרח :

כי הנה החשך יכסה

ארץ

וערפל לאמים

ועליך יזרח יהוה וכבודו

עליך יראה :

והלכו גוים לאורד

ומלכים לנגה זרחד :

*Is. lx. 1—3.*

The following translation seems



to preserve the correspondence, without materially differing from that of our authorized version.

Arise ;

Be enlightened, for thy light is come.

And the glory of the Lord is risen upon thee.

For behold the darkness shall cover the earth,

And gross darkness the people.

But the Lord shall rise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light,

And kings to the brightness of thy rising.

Here, in the extreme members, we have the rising of the holy city ; in the two next, her light ; in the two next, the glory of the Lord ; and in the centre the universal darkness. A specimen of *ten* members follows.

And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit ;

Who had his dwelling among the tombs,

And no man could bind him, no, not with chains.

Because that he had been often bound with fetters,

And chains :

And the chains had been plucked asunder by him,

And the fetters broken in pieces.

Neither could any man tame him.

And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

But when he saw Jesus afar off, he ran and worshipped him.

*Mark* v. 2—6.

Here in the two central members, we have the chains of the afflicted person ; in the two next, his fetters ; in the two next the difficulty of binding or taming him ; in the two next, his places of resort and usual habits ; and in

the two extremes, his meeting with Jesus.

These examples, selected from a much greater number, contained in the work under consideration and in a previous publication by the same author entitled *Tactica Sacra*, may serve to afford some idea of the principles of arrangement on which he proceeds. In offering these principles, he makes no pretension to originality or discovery. Indeed, they have been clearly developed by those who have gone before him. That which distinguishes his work, is the *extent* to which the principles are applied by him. He applies them, for instance, to whole Epistles, and to whole Psalms : maintaining not merely that the said Psalms and Epistles consist of a *succession* of parallelisms similar to those here exhibited, but that they admit of being reduced each to *one* parallelism, sometimes more complicated perhaps, but always in nature the same. He brings out the Psalm or Epistle, as a whole, in one arrangement. Our space, however, will not allow of our transcribing more specimens at length ; but Mr. Boys has recourse to a mode of abridgment, which enables him to exhibit the character of the passages analysed by him, in the form of an epitome or “skeleton.” For instance, Psalm cxxviii. stands thus :—

1. Third person.

2, 3. Second person.

4. Third person.

5, 6. Second person.

That is, in the first and fourth verses, the individual to whom the Psalm refers is, spoken *of*, in the third person ; while in the alternate portions, he is spoken *to*, in

the second person. Psalm cxlv. stands thus:—

- 1, 2. Praise promised.
3. Praise offered.
- 4—7. Praise promised.
- 8, 9. Praise offered.
- 10—12. Praise promised.
- 13—20. Praise offered.
21. Praise promised.

Psalm lxx. thus:—

1. The Psalmist.
- 2, 3. His enemies.
4. His friends.
5. The Psalmist.

The author proceeds to other and far more complicated arrangements, for which we must refer our readers to the work itself. What he undertakes is, to give us the Scriptures in their original form. If he succeeds, there can be no question that advantages will ensue. "Let us, however, bear in mind," he says, "that the question at present is not a question of advantages, but of fact. I maintain that a principle of arrangement, such as I have exhibited, does exist and prevail in the Sacred Writings. This allegation is matter of such high import of itself, that previous to any advantages alleged, it claims the solemn attention of every Christian. I assert the fact, and offer my proofs; and therefore the *onus* now lies with the reader. The next step is, for him to give these proofs his serious considerations; not for me to state results. I do not see that you would be excused from giving your attention to the subject, even if you could make good the plea, (which, however, I deny,) that the arrangements pointed out are merely casual, spontaneous, natural. It is said, we merely point out the course in which the ideas of the Sacred Writers naturally flowed;

and this seems to be urged as a reason for not pursuing the subject. But if we do really get the course in which their ideas naturally flowed, is this nothing? If we get it by the aid of our theory, will it not follow that we never had it before? Believe me, my friends, the course of ideas in the Sacred Writings will be matter of stupendous import to you, when the course of the mighty Joliba shall have become a question not worth a thought." p. 163.

It may be proper to add, that the author brings various testimonies from rabbinical writers, to prove that his principles were not unknown to them; urging many confirmations of his views from the music of the temple, and the system of Hebrew accentuation. At the same time he earnestly invites the attention of oriental scholars, especially of the learned among the children of Abraham. "As a prophet of their own," he says, "a Hebrew of the Hebrews, was once compelled to turn from the Jews to the Gentiles, so, I feel persuaded, if we would procure all the light that can be obtained upon our present subject, we must now turn from the Gentiles to the Jews." In a word, he expresses an opinion, "that the Jewish church possesses, and always has possessed, the knowledge of the doctrine of parallelism, in possessing the writings of the Rabbins."

It strikes us that an argument for Christianity might be addressed to the Jews, grounded upon this identity of principle in the composition of their scriptures and ours; a principle long latent in each, but now at length in each developed.

*Miriam; or, The Power of Truth. A Jewish Tale. By the Author of Influence.* Hatchard.

IT is related, we believe of Mr. John Wesley, that when asked, why he made use of certain song tunes to the words of his hymns, he replied, "Why should the devil keep all the best tunes to himself?"

We are disposed to give somewhat of a similar answer to those, who object altogether to the communication of religious instruction under the form of an interesting though fictitious narrative. It is certain, that no kind of publication is more generally sought after and read than that which contains the amusing tale, and why should this department of literature be wholly left in the hands of the enemy? Until of late, such works, when they have not contained positive evil, have seldom had any tendency to do real good, and the inculcation of worldly morality and human principles of honour has been the utmost they have been directed to. We rejoice and are truly thankful, that the case now is much altered, and that many religious persons have devoted their time and talent to this species of composition. We have already noticed one or two such Publications, whose particular object was, to awaken compassion towards the house of Israel. We gladly call the attention of our readers to another of the same kind, the title of which stands at the head of this article. We can most conscientiously recommend "Miriam" as worthy of perusal, on account of the talent with which it is written, and of the excellence of the principles which it is designed to instil. It is founded

on an interesting anecdote, which appeared in our *Expositor* some time ago, and is well calculated to interest the hearts of its readers in the cause of God's ancient people. The attention, we can testify, is well kept up by the narrative to the end, and we will not prevent this effect on the minds of those who may be induced to peruse the work for themselves, by presenting them with an outline of the story. We will only insert as an extract the following conversation, which is represented as taking place between the Jewish heroine of the Tale, and her Christian friends.

The morrow now came on which Miriam was to meet Mrs. Stuart and Helen as her antagonists, and having obtained much strength in her own opinions by the plausible reasonings of Mendez, which she conceived must altogether confound her opponents, she reached the glen full of renewed zeal and assured hopes of conquest. She was not therefore at all intimidated on finding that Mr. Howard had united with the force against her; so far from it, she felt that she could the more freely advance difficulties, which delicacy towards the unlettered Helen might otherwise have prevented. Decorated with more than an ordinary profusion of jewels, as if anxious to display both in dress and character every insignia of her peculiar sect and country, never did she look more lovely, or feel more confident than when challenged, she gave her hand to Mr. Howard in token of the heart's good-will, although she came, as she said, with the full hope of leaving him "vanquished on the field of argument to the immortal glory of Israel and herself." She then desired Corah, who had accompanied her as the bearer of her Talmud, to lay before her the talisman by which she thought to overcome all opposition. It was magnificently bound, and seemed to defy, if size and beauty of covering could do so, every attack against its boasted truth. Mr. Howard smiled, as he took from



his pocket a small plain Bible, evidently much used, and placed it beside its formidable rival, saying, as he drew his chair to the table, "All I possess shall be forfeited, aye, to my very soul, Miss Durvan, if that book of yours can, upon evidence, contradict one single assertion of this most sacred and precious deposit of our faith."

"So let it be," replied Miriam, throwing off her bonnet, and arranging some notes she had collected to assist her memory, "my conquest shall be one of mercy, for to Israel only and not to death shall your possessions be consigned, where, believe me, your soul will be in far safer keeping than where it now stands."

"A lady tells me so," replied Mr. Howard smiling, "and I dare not contradict her, therefore to arms my fair antagonist, and let our swords adjudge the cause between us."

"Enough," said Miriam, impatient to commence a more substantial argument. "And now, Mr. Howard, tell me upon what grounds you Gentiles have thought proper to usurp the privileges of a Messiah, when certainly to Israel alone, and not to you, was the Messiah promised? I offer as a proof of this the covenant sworn to our fathers, 'The Redeemer shall come to Zion.'"

"Pardon me," calmly replied Mr. Howard, "if I say that in no part of the Old Testament will you find that Israel alone was to enjoy the covenant of a Messiah, so far the contrary, that the very first predictions of scripture which can possibly relate to the subject, were given at the time, when the distinction of 'Abraham and his seed' and 'the families of the Gentiles' began, and promised that in the Messiah *all* nations and all families of the earth should be blessed. How then can you separate us Gentiles from the promise?"

"Yes," said Miriam, "but the Gentiles were not to be gathered in until the restoration of Israel was accomplished, which event the coming of the Messiah only can fulfil. How then do you reconcile the present alienated state of our people with the

opinion that *He* is already come, who was to restore not scatter us, to vanquish our enemies, not to become one of them himself, for the Lord said, that 'Israel should be *glad*,' and the 'daughter of Zion rejoice.' 'That the punishment of her iniquity should be accomplished,' and she should be carried no more away into captivity. Has Jesus Christ fulfilled this prophecy? and if not, of what use is His coming to us?"

"He accomplished the pardon and turned away the captivity of every Israelite who *received* Him as King and Saviour," replied Mr. Howard. "All Israel were indeed called upon to rejoice and be glad, but this is by no means a single instance of the disobedience of Israel to the exhortations and even commands of God. They had here cause greatly to rejoice, but they themselves turned the blessing to a prolonged curse by their unbelief and rebellion. They rejected and even crucified their Redeemer, and persecuted with unrelenting fury those who became His followers: as the apostle truly said, 'Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted?' But the prediction was, notwithstanding, fully verified even here in the person of Jesus Christ: He did enter Zion 'lowly and riding upon a colt the foal of an ass,' while thousands hailed Him with hosannas, confessing Him the 'son of David' come in the 'name of the Lord.' Was His mission then useless to Israel, when thus multitudes of Jews actually did embrace the covenant in Him, and received the *accomplishment* of their iniquity? But in no part of scripture is salvation promised to the wilfully unbelieving and impenitent. Upon these a curse has fallen from all ages past and to come. The mission of Moses was to bring Israel as a nation out of Egypt, but says God, by Ezekiel, 'they rebelled against me and would not hearken unto me; then I said I will pour my fury upon them to accomplish my anger against them in the midst of Egypt:' and notwith-

standing the intercession of Moses and Aaron in their behalf, and all the entreaties used to bring them to obedience and belief, was any thing sufficient to curb their rebellious spirit save the most dreadful judgments? 'Yea, they despised the pleasant land, they *believed* not the word of the Lord.'

"All this," interrupted Miriam, "is surely irrelevant to the argument in question. We are discussing the mission of Messiah, not of Moses. We do not deny the iniquities of our fathers, and we own our punishment just, which still we bear from generation to generation."

"The rebellion of the ancient Israelites against Moses, who was a type of the Messiah, is nevertheless a powerful argument, Miss Durvan, to prove the extraordinary blindness and unbelief of Jews, even in the face of evidence—of signs and wonders—of entreaties and threatenings. As they rejected the word of God, and the mission of Moses, so here ye rejected the fulfilment of the law and Jesus your Messiah: and thus many a design of mercy towards you, in the time of Moses, as in the time of Christ, has been frustrated by wilful perverseness and unbelief. God would most surely have accomplished the *full* pardon of Israel, when in the person of his Son, the claims of justice were sealed for ever; and for this purpose was the Messiah promised doubtless more particularly to the Jews; but notwithstanding all the signs and wonders which accompanied His birth, His ministry, His death and resurrection, Israel would not believe. 'Yea,' as Isaiah says from the Lord, 'thou heardest not, thou knewest not:' so that Messiah turned to the Gentiles and 'spake peace' to them, for they came to Him with believing hearts, as prophesied by Jeremiah, 'The Gentiles shall come unto thee from the ends of the earth.' 'I will call them my people which were not my people, and her beloved which was not beloved; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall they be called the children

of the living God.' Surely these prophecies require no further comment to prove its entire relation to the conversion of Gentiles."

"Granting then," said Miriam colouring, "that the Gentiles shall eventually be converted, this prophecy is no proof that Messiah is already come, since I repeat that by Him was Israel to be restored, and that it is not yet so, is an undeniable evidence of His still tarrying. Even your Testament, Mr. Howard, does not venture an assertion that such a restoration is accomplished, and if not, the scriptures must be contradictory, or your traditions altogether false."

"Not in the least," replied Mr. Howard, "if you candidly compare the one with the other. Read St. James' application of the prophecy of Amos, 'God at the *first* did visit the Gentiles to take out of them a people for His name, and to this agree the words of the prophets; as it is written, *after this* I will *return* and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.' Now certainly here is implied a conversion of the Gentiles *previously* to the restoration of the tabernacle of David. The unbelief of your people, my dear Miss Durvan, provoked the Almighty to prolong your captivity, for they *would not* turn to the Lord their God, that they might be healed. 'Oh that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea!' And how well does this appeal agree with our Saviour's exquisitely touching lamentation over you, 'Oh Jerusalem! thou that killest the prophets and stonest them which were sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye *would not*.'"

"This appeal of Isaiah," said Miriam, apparently not hearing the latter text, "was in reference to the disobedience of the children in the wilderness, for which our punishment has been so great."

"Nay," replied Mr. Howard,



"Isaiah could not predict what had already occurred many centuries before. 'If ye be willing and obedient, ye shall eat the good of the land, but if ye refuse ye shall be devoured with the sword, for the mouth of the Lord hath spoken it.'"

"Yes," exclaimed Miriam, "by the sword was Messiah to conquer his enemies; as it is elsewhere said, 'Then shall the Lord go forth and fight against the nations, as when he fought in the day of battle,' and it is also declared, that 'the Lord is a man of war.' Now the man Christ never used the sword."

"These texts," replied Mr. Howard, "compared with their contexts, will be found to bear a spiritual meaning. The first promise of a Messiah was that He should bruise the serpent's (or devil's) head. The most important and only conquest which could ensure eternal happiness and man's restoration to holiness. Thus Satan, sin, the world, and death are especially those enemies which we need most fear, and which Messiah was to subdue. It is with these deadly enemies of our souls, Miss Durvan, that the Messiah daily fights and conquers, and will conquer until all enemies are 'put under His feet.' Thousands of believing Christians have been, and thanks be to God, tens of thousands *will be* delivered from their enemies by those 'weapons which are not carnal but mighty through God,' and 'will become willing subjects in the day of His power.' Yes! the Lord indeed destroys, not with the sword, but by His word, for the '*breath of His lips shall slay the wicked,*' and 'the word of God is a two-edged sword;' and hath not His vengeance too surely followed you from the destruction of your temple even until now, although no *earthly* sword is unsheathed against you?"

"A very proof," exclaimed Miriam, "that Messiah is not yet come, else would our temple be restored according to the promise given in the covenant sworn to our fathers, and who shall dare say that the word of Jehovah can fail?"

"You appear to me," replied Mr.

Howard, "to confound the first with the second coming of Messiah in the same way that you do the temporal with the spiritual promises of God towards you, and in these errors I believe many of your difficulties to arise. God, who foresaw the obstinacy of His people, in remembrance of the covenant sworn to Abraham, mercifully remedied the evil which justice would have otherwise required, of the total annihilation of Israel, by preserving a remnant of Judah, in whom His promises might be accomplished. On the coming of Messiah, oblation and sacrifice, which were required in the first, or Sinai's covenant, were to cease; a prediction so wonderfully accomplished since the coming of Jesus Christ, that it is the most powerful evidence of His being the Messiah, which we can offer to a Jew, who will not receive the testimony of our Scriptures. The first was established as a type of the second or 'everlasting covenant.' It consisted of circumcision, fasts, oblations, and sacrifices; all typical of the one oblation and sacrifice, offered by the blood of the Redeemer, and stood betwixt Jehovah and His people, as a seal of promise on the one side, and of faith on the other. But in the *fulfilment* of this promise, types were no longer necessary. The shadow was lost in substance, the ceremonial law was abolished, sacrifices ceased, and the new or everlasting covenant was eternally established, no more of *works*, but in the circumcision of the *heart* by which all may be brought to repentance through the 'mediator of the new covenant,' in whom was to be '*accomplished the iniquity*' of all mankind, who would humble their hearts to receive Him. The ritual law indeed contained 'mercy and grace' to Israel, but on the personal coming of the Messiah, and after His crucifixion, this was virtually abrogated, and the atoning blood of Christ, which sealed the salvation of mankind, replaced, and abolished those outward ordinances, by which reconciliation was before offered to every faithful Israelite. If Jesus then be not this 'new covenant,' how did His coming

so immediately abolish the old or ritual law? and to what do you now trust for acceptance and forgiveness, since your means of atonement are destroyed, and that sacrifices of blood avail you nothing?"

"To our obedience to the laws of God," proudly replied Miriam, "so far as we are enabled to fulfil them, which is all that He requires of us in our present state. It is true our temple is a ruin and our altars are destroyed; but we can and do still offer the sacrifices of oblations, fasts, and prayers, as commanded by the law of Moses. For thus saith the Lord, by Ezekiel, 'Although I have cast them far off among the heathen, and though I have scattered them among the countries, yet will I be to them a little sanctuary in the countries where they shall come,' and 'the sacrifices of God,' saith David, 'are a broken spirit and a contrite heart.' Thus then, on our yearly day of atonement, do we enter our 'little sanctuary' there to fast, to pray, to mourn, and to receive forgiveness of our sins. Do you suppose then," added she, tears filling her eyes, "that these are not accepted of the Lord?"

"I dare not judge but by the righteous words of Him to whom judgment and salvation belong," solemnly replied Mr. Howard. "By the mouth of Isaiah, the Lord hath said, 'Bring no more vain oblations; incense is an abomination unto me. Your new moons, and your appointed feasts, my soul *hateth*, they are a trouble to me, I am weary to bear them, and when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers, I will not hear. Your hands are full of blood.' Oh! Miss Durvan, *whose* blood here demandeth vengeance? Not the innocent blood of goats or rams, for this was expressly *appointed* to be offered. A better covenant than this then must ensure your acceptance; and this covenant was Jesus Christ. He alone is the acceptable sacrifice, and in Him *alone* can be remission of sins."

Miriam was silent, and Mr. Howard, after a few moments' pause, find-

ing that she made no reply, continued—"The 'little sanctuary' was always in reference to these places of worship where *atonings* sacrifices were appointed to be offered, and were doubtless sanctified to those few pious, humble Jews, who there worshipped the Lord in sincerity. But since the coming of Messiah, we cannot possibly believe that any worship is accepted from any—whether Jew or Gentile—who *reject* the substance of those types. We acknowledge indeed that a contrite spirit and a broken heart, mourning for sins, and longing for salvation in Christ, are *spiritual sacrifices* most acceptable to God, but let me ask you, are these *appointed* by Moses in the days of atonement, and offered in obedience to the ceremonial law?"

"No," replied Miriam, "but they are substitutes of those ceremonial sacrifices which are not in our power to offer. All we can, we do."

"True," said Mr. Howard, "but this is the very thing we maintain; that God in proof that the ritual law is abolished, has rendered the observance of it, in all its *essential* requirements, *impossible*. Some parts of it indeed may be performed by the Jews in their dispersion, but take away the *sanctuary, priesthood, and sacrifices* of innocent blood, which form the very centre of the law, and the rest must appear but the fragments of a fabric, once beautifully perfect as a *type*, but now irrecoverably destroyed and superseded by that new and everlasting covenant, sealed by the blood of Jesus Christ the Messiah, our great high-priest."

"You consider Jesus to have been a greater prophet than Moses, I believe," said Miriam, unable to refute the arguments of Mr. Howard, otherwise than by raising what she conceived to be difficulties, "and yet the Lord declared in Deuteronomy, 'And there arose not a prophet since in Israel like unto Moses.'"

"Whether that chapter in Deuteronomy were written by Joshua, or some other prophet previous to the captivity, or subsequently by Ezra," replied Mr. Howard, "the writer simply stated the fact, that at *that*

time there had not arisen a 'prophet in Israel like unto Moses,' but so far from asserting that there never should arise such a one again, the Lord himself declared, 'I will raise them up a prophet from among their brethren like unto thee (alluding to Moses,) and I will put my words in his mouth, and it shall come to pass that *whosoever* will not hearken unto my words which he shall speak in my name, *I will require it of him.*' This prophecy can refer to no other than Messiah, and if you compare the works and miracles of Jesus Christ, during His ministry on earth, with those of Moses, you cannot but trace the resemblance, and own that a *greater* than Moses is here, inasmuch as that Christ wrought wonders in His *own* name, Moses only in the name of God. But as Christ says, 'Do not think that I will accuse you to the Father; there is one that accuses you, even Moses in whom ye trust, for he wrote of me; but if ye believe not his writings, how can ye believe my words?'

"I beg to argue only from the *Old Testament*," said Miriam, "until you can better prove to me the coincidence of the two. The Lord also said in continuation of the text you have quoted, 'The prophet that shall presume to speak a word in my name, which I have not commanded him to speak, even that prophet shall *die.*' Was not the man Christ put to death, because he presumptuously made himself the Son of God?"

Mr. Howard taking up the text, continued, "'If thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, *if the thing follow not*, nor come to pass, that is the thing which the Lord hath not spoken.' Now tell me, Miss Durvan, a single instance wherein the words of Christ failed in their accomplishment, and that very moment will I yield all further argument against you."

"I repeat," said Miriam, "that the true Messiah was not to see death, and yet Jesus was slain as a malefactor by thousands, who would surely not all have connived with one voice

against him, had he not proved an impostor."

"His death and sufferings, the cruelty and injustice of his enemies," replied Mr. Howard, is the very fulfilment of that stupendous design of redemption which is the sum of all the prophecies, and which must ever stand as the most undeniable evidence that Jesus was in truth the Messiah. But how do you translate the prophecy of Zechariah, 'Awake, oh sword, against the man that is my fellow, saith the Lord of Hosts. *Smite* my shepherd and the sheep shall be scattered.' This certainly implies death and violence against the Messiah who is alone the fellow of Jehovah."

"No," said Miriam, "we interpret that text as allegorically alluding to Israel the beloved, or fellow of Jehovah. *Israel was smitten*, and the Israelites are scattered."

"And to what does the whole of the fifty-third chapter of Isaiah relate?"

"To Israel, and not to any individual," replied Miriam, "and how often does Jehovah thus exemplify as one person His elected city."

"I grant it," said Mr. Howard, "but in this instance the whole bearing of the prophecy would be contradictory and irrational, for you must then render the eighth verse thus translated, 'Israel was cut off out of the land of the living, for the transgressions of my people (Israel) was Israel stricken.'"

"Certainly," replied Miriam, "for the transgressions of Israel, Israel *has been and still is* stricken."

"And according to your own interpretation of the latter clause," said Mr. Howard, "*Israel was 'cut off out of the land of the living!'* In which case, how do you look for its restoration?"

Miriam deeply coloured, but soon recovering herself, said, "We always understand that expression in the text as figurative of the degradation of Israel 'cut off' from its *glory*, to be a shame and reproach in the land of the living."

"It appears to me," said Mr. Howard, mildly, "that it is trifling with the word of God, thus to give



figurative meanings to any sentence of prophecy so *obviously* conveying a simple truth. No, Miss Durvan, the text, wherever it occurs, can bear but one allusion—to the Messiah, ‘the Prince who was to be cut off, but not for Himself, and infers, without a doubt, the infliction of a *violent death*.” Here Mr. Howard gave Miriam a Hebrew Bible, requesting her to compare, in the original tongue, this with similar passages in Genesis and Exodus, which he said, could scarcely be mistaken. He then again referred to the fifty-third chapter of Isaiah, assuring her that a candid examination of that prophecy, with the events recorded in the New Testament, would clearly prove to her the exact and wonderful coincidence of the latter with the former.

“But if the Messiah died,” said Miriam, “how can you reconcile the assertion of David, ‘Thou wilt not suffer thine Holy One to see corruption?’ for you will surely allow that corruption is a necessary consequence of death.”

“By His resurrection ere His body could know putrefaction, which Messiah himself predicted by the mouth of David, ‘My flesh also shall rest in hope. For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.’ Here the person speaking evidently considers himself about to *die and be buried*, ‘My flesh shall rest in hope.’ He foresaw that His body would become a *corpse*, but should not see corruption. His soul was doubtless to go into *Hades*, the unseen world, else He would not have said, ‘Thou wilt not leave my soul in hell,’ all which undeniably proves that death, without corruption, must precede His ascension, and terminate His heavenly mission, after which, ‘*All was finished*.’ The sixty-ninth psalm is another prophecy of the Messiah wonderfully fulfilled in Jesus of Nazareth, ‘Reproach hath broken my heart, and I am full of heaviness, and I looked for some to take pity, but there was none.’ ‘They gave me also gall to eat, and when I was thirsty they gave me vinegar to drink;’ and again in

Isaiah, ‘I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.’ Compare this with the history of the death of Christ, written and attested by Jews, who found not one single witness to refute what, if the history had not been faithfully related, thousands would gladly have done.”

“Much of the prophecy might easily be fulfilled by any one well acquainted with its predictions,” replied Miriam, “who like Jesus could so impose upon others, and maintain his assumed character even in his sufferings; thus I conceive could he give his ‘cheek to the smiters,’ and offer his face to shame and spitting,’ as well as enter Jerusalem upon the foal of an ass, amidst the hallelujahs of his own proselytes.”

“Yes, Miss Durvan, and His enemies parted His garments among them, and cast lots for His vesture, and when He said, ‘I thirst,’ they gave him vinegar to drink—The sun was turned to darkness, and the moon into blood—The vail of the temple was rent in twain—the earth shook—the graves opened, and they which looked upon these fearful signs, trembled and exclaimed, ‘Truly this was the Son of God!’ All, all to assist an imposture, and to deny the predictions of our omniscient, omnipotent Jehovah! Oh, Miss Durvan, for your soul’s sake, do you now aid the accomplishment of mercy towards the remnant of God’s people, and with a penitent heart ‘Look on Him whom you have pierced,’ so shall a daughter of Zion rejoice and be glad in Jesus her king: your sins, though they be scarlet, shall be white as snow, though crimson, shall be like wool! for the Lord thy God in the midst of thee is mighty. He will save, He will rejoice over thee with joy, He will rejoice over thee with singing.’ Can you longer reject such an appeal of love, and harden your heart against the tender compassion of Him who thus for the restoration of Israel, for the redemption of all mankind poured out His soul unto death: who bore our griefs and carried our sorrows! Who

was bruised for our iniquities, and bore upon Himself the chastisement of our peace: who died the just for the unjust, and now liveth for ever to make intercession for transgressors."

Miriam turned pale and trembled, but made no reply. The subject which had hitherto been one of boasting, now became one of fearfulness and terror; yet she was not convinced, and after a few moments' pause, she exclaimed, clasping her hands before her eyes, "Oh God! *if indeed* these things be so, enable me to see them, or strengthen me to overcome this weak and fearful doubting."

"Comfort ye, comfort ye my people, saith the Lord!" exclaimed Mr. Howard, seeing Miriam now bathed in tears, "Yes, Miss Durvan, thank God it is my mission to speak comfortably to Jerusalem, and I doubt not but that great mercy is intended you, if ye will but listen to the glad tidings of salvation proclaimed in the Gospel of Jesus our Redeemer." He then devoutly knelt down and prayed for some moments that he might have grace to counsel and aid the work of inquiry which was thus begun in the heart of the young Israelite, and that she might receive with meekness the engrafted word to the saving of her immortal soul. Mrs. Stuart and Helen united fervently their 'Amen' to this good hope, and again rising from their knees, they endeavoured cheerfully to encourage Miriam, without appearing to suppose her vanquished. None of the party, however, felt disposed to

enter on any indifferent conversation, and Miriam pleading the lateness of the hour, proposed to return home, desiring Corah to replace the Talmud in its case. She blushed as she did so, and looked at Mr. Howard, for that book had been useless to her, and she could not but feel how greatly the advantage had been against its boasted power. But Mr. Howard, too delicate to triumph over his opponent, returned no look of victory. He gave his hand at parting, and blest her with that mild benignity of Christian love, which, when offered to a generous mind, must soften, if not reconcile, the distinction, which, alas! separates the Gentile from the Jew!

*Thirteen Lectures to Children on the Lord's Prayer; with a Preface.* By the Rev. William Marsh, M. A. With occasional Engravings. Published the 1st of each month. Price Two-pence.

This little work is drawn up by a zealous friend of the Jewish cause, and the profits of it will be given toward Schools for Jewish Children abroad. We hope it will meet with an extensive sale. It seems, from the two first numbers, to be calculated to interest and instruct the minds of young persons. May it be accompanied with a blessing from above!

## PROCEEDINGS OF THE LONDON SOCIETY.

### POLAND.

LETTER FROM REV. W. F. BECKER.

A LETTER has been received from Mr. Becker, dated Warsaw, Feb. 13, 1826, containing his Journal after his return to that city. We subjoin the following extracts.

I now send you some account of what has been going on here since my return from Lublin, and brother

M'Caul's absence. A young Jew, who had commenced reading the New Testament with him, continued his visits for this purpose during the latter part of October and the beginning of November, but since that time has left off. While reading the thirteenth and fourteenth chapters of St. Matthew, he was struck at the miracles of our Lord related in them; they seemed to afford him pleasure, and he confessed that our Lord must be more than man.

On the 30th of Oct. a middle-aged



Jew, by the name of Landau, died, who had received instruction from us in the Christian religion for six months. At first he conducted himself properly, asked for nothing but instruction, to which he attended regularly, and being also assiduous, he soon became convinced of the great truth in question. Reading with him Isa. liii. he confessed that that chapter spoke of the Messiah, and of *him whom the Jews had rejected*. In reading the New Testament with him, he was often struck with the contents of it, and the whole seemed to have influence on his conduct. By and by he began to speak of his temporal circumstances, which being very bad, he received some support from Mr. Diehl, Mr. Hall's family, and ourselves. In autumn, becoming ill, he claimed such support as due to him, and in my absence had written several very rude letters to brother M'Caul. At my return I heard he was still ill, and on visiting him, I found him indeed in a sad condition in every respect. I spoke with him about faith in the sacrifice of the Messiah, but his answers were faint, and perhaps suppressed owing to the presence of a Jewess. Praying with him before I departed, he repeated every petition loud, and began to cry. Visiting him again after a few days, I found him still very unwell, though he hoped to recover. Asking him again, whether he placed his confidence in the sacrifice of the Messiah, he gave me no direct answers, but said, "I am now fully convinced. My heart is broken." This was on the 26th of October. How strong his convictions were when he died, I cannot tell. He did not now express a wish to be baptized, though formerly he desired us very often to baptize him with his family.

Oct. 31.—I was at the Custom-house, and entered into conversation with a Jew, in the presence of some others, about the coming of Messiah, from Gen. xlix. Isa. xlix. and liii. He and another wondered that I was acquainted with these things, but they rejected the truth, through their carnal expectations of their Messiah.

Nov. 2.—I had another conversation with some Jews at the Custom-house. One of them, who seemed somewhat learned, affirmed, from Rambam, that the sacrifices were of no importance, and that they had been instituted because the Jews had in Egypt seen the same brought to Jovis. I told him that they had existed before the Jews went into Egypt. Before Abraham, he said, we might consider all as heathens. They spoke also against the Christians not being circumcised, and not keeping the law of Moses. I showed them that it was impossible for themselves at present to keep it; and as for circumcision, this was only commanded to Jews, &c. On my desiring them to come to church on their sabbath-day, they excused themselves, saying, that labouring all the week, it was necessary for them to sleep on that day.

Nov. 4.—I had conversation about religion with a Jewish factor, who really thought he should receive money if he were baptized. I told him, however, that the saving of his soul must be his only motive for baptism, and that he would not gain any thing else, provided he became a *true* Christian.

Nov. 5, *Saturday*.—Several Jews were present at the service; text Ps. xxv. 11.

Nov. 8.—I had another conversation with our Jewish friend Dr. L. I proved to him again the necessity of a *written revelation* from the state of the heathens before the coming of Christ. In the evening a young Jew, A. who some time ago had received tracts, visited me again. As he is seeking for the truth, Tract No 8. had been very useful to him, from which he mentioned several proofs that the Messiah must have come. I then conversed with him about an hour on several prophecies. He expressed his dissatisfaction with the Talmud, saying, it contained nothing fundamental. The vorsinger of the Chasidim, who two years ago often visited me, came to-day again. He assured me again of his faith in the Lord Jesus, but still pleaded his worldly engagements, (being a military factor besides,) as hin-

dering him from confessing his faith publicly. He said, he always thought of the Lord Jesus in his prayers, and when repeating the words, "Hear, O Israel, the Lord our God, &c." he always applied "our God" to him.

Nov. 10.—Two young Jews came to me, of whom one had been with me at Lublin. They wished to be instructed in the Christian religion, and to become Christians. I showed them, first, the necessity of a Saviour, and then told them who the Saviour was, and what he should do for us, from Gen. iii. 15, and Isa. liii. As both of them were without employment, and had no means of supporting themselves during the instruction, I went with them to Mr. Evans, to see whether he would receive them, as he did Theophilus, into his iron-foundry. Mr. E. was willing, but they, on seeing the business, and Theophilus working in a common jacket, were deterred, and came to me no more.

Nov. 12, *Saturday*.—I preached from Jer. xxxi. 31, &c. No Jews, except Constantia, who is baptized, and Landau's two boys, were present.

Nov. 17.—I had a conversation with a young Jew, B. on the Messiahship of our Lord. He is a clever young man, of an enlightened mind. He desired to have a copy of the Tract No. 8, in German, a friend of his wishing to translate it into the Polish language.

Nov. 23.—I this day paid a visit to Mr. and Mrs. Munchcimer. I conversed with them on holy baptism, and showed them the type of it, Exod. xxx. 17, &c. the promise of it, Hos. xxxvi. and explained it to them from Tit. iii. and Matt. xxviii. and having concluded with prayer, they expressed a wish to have this holy sacrament administered to them before the feast of the birth of our Saviour, in order to keep this holy feast properly. They please me very much, especially Mrs. M. who seems to feel the goodness and grace of the Lord Jesus, of whom she always speaks with the greatest reverence. They expressed, also, their thanks for having been led to a full knowledge of the truth.

Dec. 13.—The young Jew, A. visited me again. I conversed with him for several hours on passages from the Old Testament, the last of which was Prov. xxx. 4. On asking him what was the name of the Son of Him of whom all this was said, he replied, ישוע "Jesus." As he is fully convinced of the truth, I talked with him about his making an open profession of it. He said, he wished not to cause grief to his father and mother, nor could he at present be well spared from home, his parents keeping a public house, where he had a great deal to do. Upon which I showed him Deut. xxxiii. 9. He then told me an anecdote which shows that the seed of the word of God, sown amongst the Jews in this country, is not always in vain, even when persons at the moment afford no prospect of having been benefited thereby. Two years ago, brothers Wendt and Hoff laboured amongst the Jews at Wysogorod; they wrote to me from thence of the conduct of one Jew, who had behaved so ill that they had been obliged to bid him go away. This Jew now communicated to this young man—as soon as they mutually had acquired so much confidence in each other as to speak of these things—that Messrs. W. and H. had been at Wysogorod, and had given them decisive proofs of Jesus being the Messiah; and, "on parting from me," the young man said, "he held my hand a long time in his hand." This Jew had also spoken respectfully of our Lord, at the public table before many other Jews, upon which he had been greatly gazed at by them, and called a Christian.

Dec. 23.—I went to see about Theophilus, who had not been with us for some time, and of whom I had heard that he had been seduced by his fellow-apprentices, to go one Sunday to a neighbouring place of amusement, instead of going to church. As I was approaching the foundry of Mr. Evans, he happened to come out of the door; and observing me, he seemed inclined to go away; but on my calling to him, he stopped. On my asking him how he did, he was at first

much reserved, and unwilling to speak to me; at last he said, it was impossible for him to lead a holy life. I had then a long conversation with him, and he promised to come to me. Soon after I had come home, a young Jew called on me who expressed a wish to become a Christian. He had been a teacher in Hanover, and had bought a New Testament from Mr. Petri. Although he had been obliged to deposit it with a Christian, and could peruse it but seldom, yet he had read in it so much, that he confessed his belief that the Lord Jesus Christ was the Messiah. I conversed with him on Gen. xlix. Dan. ix. and Isa. liii.

*Dec. 24.*—Theophilus was with me, but still much reserved. I spoke to him very seriously. May the Lord prevent him from going astray!

*Dec. 27.*—One young Jew, who had been with me some years ago with others, called again to-day. He said he should now like to search into the truth of the Christian religion. I then mentioned to him several passages from the Old Testament, showing that the Messiah must have come long since—to all of which he gave his assent. Offering him some tracts, he said he had brought some home before, but his father had mocked at them, so he would only come here to read and converse with me.

*Dec. 28.*—He commenced his visits. I showed him the authority of the Bible, as a revelation from God, and how we were bound therefore to receive every thing it contained; and then spoke to him on the manifestation of God himself, in three persons, from several passages.

*Dec. 29.*—I conversed with him again on subjects from the Old Testament, and lent him a copy of the New Testament. In the evening also the young man A. came again. The last time he was here I had given him a copy of the Epistle to the Hebrews, which he had read. After reading again some chapters of it with him, I showed him what was the end of the new covenant, even to obtain a new heart, and to have the law of God written upon it.

*Dec. 30.*—The other Jew was here again: I conversed with him on Isa. vii. 14, and ix. 5, 6; showed him, from chapter liii. that our Saviour must be the true Messiah, seeing he had been rejected by the Jews, who had afterwards received every one who pretended to be the Messiah, respecting whom I read to him nearly all that is mentioned in Leslie's short and easy Method with the Jews.

*Jan. 20, 1826.*—After a long absence I was again visited by Mr. Kohen. He excused himself on account of want of time. Asking him about his present convictions, he said, they were the same as formerly. On putting the question to him more closely, he said, "If a Messiah is promised, then I believe that Jesus is that Messiah." I told him that the doubt he expressed arose from his not being acquainted with the Old Testament, for he was there assuredly promised.

*Jan. 25.*—The Rev. Mr. Diehl wished to see me about a Jew from the country, who had applied to him for baptism. He had been recommended to members of the other church, but being obliged to wait, he applied to Mr. D.

*Jan. 26.*—The same Jew came to me again, and I began to instruct him, which continued to the 30th, during which time he came to me regularly once or twice every day; but on the 31st he stayed away, and I have heard that he is now gone again to the other church. He was forty-five years of age, and it appeared that he wished to become a Christian in order to keep a small farm, and, what I have since heard, to be separated from his wife, by whom he has six children.

*Jan. 28.*—I lent to Mr. Buchner, an Israelite, the work of Johann Arndt. Mr. B. is a truly learned and thinking man, and studies thoroughly the Christian religion.

*Jan. 29.*—A Jewish student, to whom I had lent another copy of Arndt's work, returned the same, after several months, saying he was much pleased with it.

*Jan. 31.*—I had another conversation with Dr. L. He observed, amongst

other things, that Matthew x. 34, and xv. 26, were offensive to him; implying that true religion must *necessarily* be accompanied by strife. I told him this was through the corruption of the human heart, and illustrated it by the conduct of Cain towards his brother Abel. As to the latter passage, I reminded him of the privilege conferred by God on the Jews, and of the reason of this, namely, because the Messiah should come from them.

*Feb. 2.*—This evening I had again a pleasing conversation with the young Jew A. Read and conversed with him on the 1st chapter of Matthew, referring to the passages of the Old Testament mentioned in it.

*Feb. 4.*—Mr. Kohen purchased a German Bible for two Dutch Jews, merchants here in Warsaw, to whom he imparts instruction in the German language. I had then a conversation with him on the necessity of growing in spiritual knowledge; in which the Lord gave me grace so to speak to him, that he called it a happy hour which he had spent with me. In the same manner I was enabled to speak to Constantia, who was baptized nearly two years ago. She has often hitherto had to struggle with adversity, being sometimes without employment—frequently visited with illness—and besides all this, is persecuted by one of her Jewish relations. As to the first, she has not been forsaken by us and Mr. Hall's family; in her sickness, also, as much aid has been afforded her as possible.

#### GERMANY.

#### COMMUNICATIONS FROM MR. J. C. MORITZ.

MR. J. C. MORITZ, who was formerly employed by the late Emperor of Russia, has been taken into the service of the London Society, and stationed at Ham-  
burgh. His communications have been received from time to time,

and we insert the following extracts. Under date Nov. 4, 1825, he thus writes:—

Since my arrival here, I have been much occupied in procuring suitable lodgings, and in other things. But notwithstanding, I have been enabled to sow some seed among the children of Israel, of which the following is a concise account.

The first Jew that visited me was a Mr. K——, of Altona. He said he had read in the Daily Advertiser of my arrival; and having been told by a Jew that I had newly come from Russia, he was inquisitive to see me, as he was himself born in that country. This I thought to be somewhat remarkable, that the Jews upon reading my name, should recognise me to be the same that had laboured in Russia. Oh, may it please the Lord to make the knowledge of my name among the Jews the means of inducing others to visit me; and may He then enable me to preach the Gospel of our salvation in such a manner to them, that many may turn unto the Lord, so that *his name* may be glorified!—He stayed with me about an hour and a half, and I endeavoured to set the way of salvation by Christ Jesus plainly before him; and from what he had related to me about the many vicissitudes of life which he had undergone, I tried to explain to him the cause why God has permitted the Jews to suffer under oppression for so many centuries, viz. because they had rejected him who had come into the world to be Israel's consolation and Saviour, and that the Jews could not expect any deliverance before they should return, and seek Jehovah their God, and David their spiritual king. I sought also to make it plain to him, how a Jew in his present condition could not have any hope to expect salvation in the world to come, for he possesses, as a sinner, no means of atonement at all, by rejecting the only Propitiator and Saviour from sin, who, as the Lamb of God, had been sacrificed for the sins of the world; for which reason he is also lying under the curse of the law.



He made the common Jewish objection, viz., that he kept the law as far as he was able, and that God, as a merciful Father, would not demand of his creatures more than they were able to do, and so on. But, by the aid of the Lord, I succeeded in discovering to him the false conceit of this notion, and in convincing him of the necessity of a Saviour, and an atonement before God! He thanked me for the instruction I had given him, and he promised to call again, and to bring other Jews with him.

The English independent minister, Mr. Matthews, told me of a Jewish merchant of the name of M——, whom he wished me to visit. I accordingly went to him to buy a few needful things, and took this occasion to offer him some tracts, but he refused to accept them, and desired me to disturb him no more in his house. So I left him. The Lord have mercy upon him and his house!

I paid a visit to a Jew named S——, to whom I had been directed, but he was from home. In the afternoon he came with his son, of about fifteen years of age, and he staid from four till eight with me. I turned my whole conversation to convince him that we all, even the very best of us, were sinners, and had come short of the glory of God; that therefore such a Saviour as Christ, was indispensably necessary for us. His objections, however, seemed to shew, that he had no solid faith in the Old Testament scripture. By the grace of God I succeeded to convince him in some measure, and he promised to see me often, and to encourage other Jews to do the same. His son was very attentive, but uttered not a word. May the Lord bless this seed, sown on this old Jew and his son, that they may both seek him, who is the end of the law for righteousness unto all them that believe!

I received also a visit from a Jew called C——, who belongs to the Temple. Religion seemed to be to this otherwise clever man, a very indifferent thing; and after all, what could I say to him? he replied, as such Jews generally do, "*If all Jews*

*would turn Christians, I would become one too!*" Yet he wished that his son, who now goes to school at Lubeck, with the intention of studying, might be baptized. He asked me if I in this case could lend him any assistance, so that his son might gratuitously study divinity at Berlin? I told him, that if the only object of his son were to embrace the truth as it is in Christ, and if it were then the will of the Lord to employ him in his vineyard, he would also open ways and means for him; but if this was not his sole object, he had no reason to expect God's blessing. I told him also, that it was not the object of the Societies to let the Jews study at their expense; their only aim was, to bring them to the knowledge of the Saviour. He went his way, with the promise of calling again.

There was also with me a Jewish teacher from Lubeck, named H——. With this man, who is a profound scholar, and at the same time friendly to religion, I had a long and highly-interesting conversation. He acknowledged that he was persuaded of the truth of the Christian religion; but that the general decline of the Christian church, and the infidelity and bad conduct of most of the Christians, kept him from joining himself outwardly to the church. As he intended immediately to return to Lubeck, he had no time to continue his conversation with me; but before he went away, he told me there was at Lubeck a Jewish female, 28 years of age, who at the time of the French occupation, had suffered herself to be seduced. This person had, since that time, been decent in her deportment, and felt bitter remorse for her past life; and in order to attain peace of mind, is resolved upon becoming a Christian. She did not wish to take this step at Lubeck, on account of her parents, but desired to come to Hamburgh, if a Christian family would receive her into their house, where she could maintain herself with her needlework, in which she is very clever. I promised him to make enquiries about it of my Christian friends, and if any prospect should open, to write to him without delay. He feared that

Christians would not receive her, on account of her former misdemeanour; but I told him, that if she now really felt sorrow for her past transgression, and proved by her walk and conversation that she sincerely loved the Saviour, true Christians would remember the words of Christ,—“He that is without sin, let him cast the first stone at her!”

I have also visited, and been visited by, some Jewish proselytes, of whom as far as I can judge, I have found Mrs. V—, and a young man named D—, to be sincere followers of the Lamb. Their conversation has been very edifying to me. I have also formed acquaintance with several excellent Christians here, who express a great interest in the conversion of Israel, and who, if a school could be established here for Jewish children, would be willing to take an active part in it. I trust, therefore, that an Auxiliary Society will be established. I long for the arrival of Mr. Petri, to whom I have myself written a fortnight ago, but have not got an answer yet.

On 13th Dec. he says,

By the advice of several Christian friends, and with the consent of the evangelical clergy here, I have established a prayer-meeting at my house every Thursday evening for the Jews, in which, by the aid of the Spirit of the Lord, I intend to prove to them, in regular discourses from the Old Testament, the Messiahship of Christ. Two meetings I have already held, in which I have spoken from Jer. xxxi. 31—34. In my first discourse, I proved to them how the covenant of grace and redemption had been made in Paradise immediately after the fall, and had afterwards been confirmed to Abraham in the covenant of promise, which God made with him when he had conducted him out of his father's house; but that God had also made with him a covenant of possession, in which he promised him the land of Canaan for his children after their redemption from Egypt, in which they were to dwell as a distinct people, till the promised seed, in whom all the nations and

families of the earth are to be blessed, was come. That God, in order to keep them as a distinct and separate people, gave them, after their Exodus from Egypt, his holy Law upon Sinai, called the Covenant of the Law, or the ten commandments upon two tables, which tables Moses calls “The tables of the covenant.” Besides these also, various other statutes and commandments. I then divided the law into three parts,—the moral, the ceremonial, and the political law,—and then proved from Deut. iv. 4—13, that only the moral part, which Moses there calls the Covenant, was to be observed for ever; but that the other two parts were to cease with their dispersion; and it was in reference to this latter covenant only, that God promised by Jeremiah that he would make a new covenant, and so on. I then went on to shew the superiority of the new covenant over the old one—1st, Because it is a covenant of grace, and not of works, (Jer. lv.) 2dly, Because it takes away sin and iniquity, which the old one could not do. 3dly, Because it will not be supplanted by any other, but is an everlasting covenant that shall not be changed, (Ezek. xxxvii. 26,) and 4thly, Because it is to be a covenant unto all nations, (Jer. liv. 5, xlix. 6, xlii. 1—4.) At our second meeting, I shewed the necessity of being a partaker of the blessings of the new covenant if we wish to be saved. 1st. If this covenant be of grace, then we all must seek to become partakers of this grace. 2dly, If this covenant take away sin, then we must look to it, that even our sins be forgiven. 3dly, If this covenant be not supplanted by any other, then our waiting for another is in vain; and 4thly, If this covenant is destined for all nations, then that people makes itself for ever unhappy that rejects the same.—Next Thursday I shall continue the subject, by shewing the means by which we may attain an interest in, and become partakers of, the blessings of this new covenant. At the first meeting there were only three Jews,—some baptized ones, and a small number of Christians present,—but at the last meeting there were eight Jews,

and such a number of Christians, that my room could hardly contain them. Among the former, there was a young female that belongs to the Temple: she was exceedingly attentive, and told me afterwards, that their Temple preacher, Mr. Salomon, had instructed and confirmed her, but she has never heard of him of the faith of their forefathers and prophets; and in case these things should be so, as I have represented them, then she, and all those Jews who are yet desirous of spiritual blessings, must become Christians. She said she would come again, and bring her brother, and other relations with her.—Oh, may it please the Lord to pour out his Spirit upon this young woman, and bless her with the joys of salvation!

With the other Jews I mentioned in my last letter, I have not succeeded farther yet; their minds seem for the present to be shut against the truth; and of course, as I cannot further their worldly views with regard to their sons, whom they would otherwise have baptized, they have on this account also given up their visits to me. But I am now often visiting them, and trust that the Lord will yet open their hearts for the reception of the truth. Another Jew, named L—S—, has also been several times with me, with whom I have had much conversation. This Jew knows the whole Hebrew Bible by heart, and yet not a single passage of this blessed book has hitherto reached his heart—so true it is that the letter killeth, but the Spirit it is that giveth life! The last time he visited me, there happened to be several Christian friends with me, and the Lord enabled me to meet all his objections with such scriptural proof, that he every time exclaimed, “*That is true!*” He then left me in a very friendly manner, promising soon to call again, but I have not seen him since; and he has said to some Christians, that my proofs are too strong for him, and he does not desire to be converted! Oh, that the Lord would make his word like a hammer, that shall knock so long on his stony heart, till it break in pieces, and cry out, “Thou Son of David, have mercy on

me!”—I also called in several hawking Jews, and purchased some trifles of them, offering them at the same time some tracts, which they accepted in a friendly manner; but the most part returned them a few days after, when I was not within, telling my wife that they had other concerns to mind, than to read such books.—Oh, that God would soon cause his Spirit to blow upon these dry bones, and make them alive, from their present state of deadness, that they may not perish in their sins!

And again on Jan. 6, 1826, as follows:—

Since my last to you of Dec. 13, I have not been favoured with any communications from you. I shall now continue an account of my transactions since that time.—The poor Jewish girl I mentioned in my last letter, continues to attend the appointed hours for instruction, and I have reason to hope that the word is taking root in her heart. She has told me, that she has prayed the Lord to give her a new heart, and to sprinkle her with pure water, that all her sins might be washed away, so that she might become a new creature in Christ Jesus!—The son of the Jew C——, concerning whom I have written in a former letter, has now returned home from school at Razeburg, and has been told not to go again. I have had much conversation with the boy, who is only 15 years of age, and I cannot help thinking, that if he should fall into good hands, he would become a useful character. He possesses great natural talents, and for the short time he has frequented the school, has made considerable acquirements, and gained a pretty enlarged knowledge of the religion of Christ. He tells me that he has been sent away from school on account of some untruth which he had told, and for some disobedience which he had shewn; but I think, as he is yet only a boy, and educated not in the best manner, as is generally the case with the Jews, more patience ought to have been shewn him. I have written to the rector of the school, in order to hear the proper reason, and if that be

of such a kind as may be ascribed to childish folly and to Jewish ignorance, I shall endeavour to recommend him to some other institution, where he may be educated and prepared for baptism. He expresses a great desire to study divinity, for which he seems to possess some talent.—I have kept up my Thursday evening meetings, and they are now more known among the Jews. From five to seven Jews attend every time, and some new ones are also coming. The young Jewish well-educated girl, of whom I have written before, is very constant, and has persuaded her brother also to come. She is beginning to think seriously upon the matter, and I trust the Spirit of God has begun to operate upon her heart. The number of Christians that attend is increasing in such a manner, that my room is becoming too small, and it would be desirable for me to obtain larger apartments, if my means allowed me to pay the high rent of 800 marks, (£50.) without furniture, which I must provide. A larger house will, at all events, be needful for me, if I am to stay here, in case the Lord should bless my endeavours to establish a school for poor Jewish children, of which, however, there is not much prospect at present. I am glad that so many of the lower classes, but truly pious Christians, are attending my meetings; for their prayers, I trust, will be useful and blessed for the cause; and as they all stand in connexion with Jews, they will call their attention to the one thing needful, and persuade them to frequent the meetings.—A few days after I had got my instructions, I went to his British Majesty's Consul General, Mr. H. Canning, and requested his protection; and this gentleman, upon reading the signatures, was so kind as to promise me the same; and he even told me he would make it his business to speak to the proper authorities concerning it.

An interesting circumstance occurred the other day. When Mr. Petri was here last year, he found a young Jew, named L——, a native of Dantzic, travelling with a company of strollers, who expressed his desire to embrace Christianity, and to enter the

institution of Count Von der Recke, in order to learn a trade. Several Christians here gave him both clothes and money for his journey; but he went only as far as Bremen, where he, upon Mr. Petri's recommendation, also received money, and then he returned to Hamburgh, and to the same company of strollers again. I have heard of this man before, but have not been able to find out his place of abode; but Mr. Petri, who was better acquainted with it, got information of the place where he lives, and so we went thither, and were lucky enough to find him at home. In the company where we found him, it would not have been wise to have said much to him; and indeed he was so surprised, as hardly to know what to say: we therefore, upon his promise to call upon us, took leave of him. Yesterday he actually came, and we both affectionately addressed him to repent of the error and evil of his ways, and to flee to the only refuge set before him in the Gospel, and so on. He seemed to feel what he heard, and promised that he would follow our advice, and seek pardon through the blood of Christ, and also abandon his present wicked life, and go to the asylum at Dusselthal. We advised him to wait eight days longer—to turn to the Lord with full purpose of heart, by prayer and earnest supplication at the throne of Grace, and to visit us daily; and if, after that time, he should find himself strengthened in his resolution, then we would assist him to undertake his journey. Oh, that he may indeed be found again, so that there might be joy in heaven on his account!

#### PALESTINE.

JOURNAL OF DR. DALTON.

(Continued from page 235.)

*Beyrout, July 24, 1825.*—Our child has sunk so much within these few days, as to be too weak for a land journey of any distance. Learning there was a very healthy situated convent, about four hours up the mountains, I rode to visit it; it is called



Deir El Sheir : but I did not succeed in obtaining any rooms, as the superior of the convent feared getting into trouble, if he admitted a female to lodge there. He shewed me an adjoining house belonging to the convent, and in hopes, no doubt, of my paying him well, he wanted to turn out some poor people ; but as I saw the unwillingness of the poor sick woman to be removed, I quieted her fears, assuring her that if she wished not to be moved, I would on no account come there. The superior seemed surprised, and a little nettled, at the remonstrances of the poor people against being turned out with their sick woman, &c. He told me not to give myself any trouble ; he was their priest, and that was enough ; if he pleased they must go. I told him the Gospel instructs us to do to others as we would wish them to do to us ; and that those who believed in the Lord Jesus would always wish to act by this rule. I prescribed for the poor woman, who, with the others present, poured many blessings upon me, adding, "There is none like the English." On returning to the convent, I conversed with the superior and my guide, on the Gospel hope, as we sat alternately dipping our Arab bread into the same dish. He asked me if I prayed to the Virgin and saints. "No," said I, "there is nothing in the word of God directing me to do so."—"Do you pray to one God?"—"Yes, through the Lord Jesus."—"That is well," said he. "My friend," said I, "you are a Catholic and I am a Protestant ; but mere names are nothing ; we differ on some points essential to salvation ; search the Scriptures concerning them ; it is fearful to be in error."—"There are ten monks in the convent, all Greek Catholics ; the superior is a native of Aleppo : they all speak and read chiefly Arabic. The convent is beautifully situated as to prospect, and I should think well placed as to healthiness, but it is gloomy and dirty in the interior, excepting the church, which has been added within these fifteen years.

*July 25.*—An Arab Greek was brought to me a few days ago far ad-

vanced in dysentery ; he was lodged in a neighbouring house. I visited him again to-day, and laid before him the blessed Gospel, but he and those around him betrayed a painful indifference.

*July 26.*—I found the sick Greek dying, and incapable of understanding any thing said to him. I spoke to those around him on the necessity of each of them being ready, not knowing the hour when the summons might come for them. They seemed only to care about removing the dying man to his house, that they might have all matters arranged with more pomp and parade. I remonstrated in vain against the cruelty of disturbing his last moments, and so wantonly increasing his pains, by jolting him over these wretched roads. "Turn your attention to things of more moment ; a little wood will make houses large enough for you and me, and soon for him. Seek a mansion in the heavens through the blood of a crucified Saviour. Your wish to have him near his priest and church are vain : neither the one nor the other can serve him ; he is incapable of understanding the former ; and, be not deceived, priests, churches, fasts, penances—no, not one or all of them—can save the soul : Jesus and his blood alone cleanseth from sin." Shortly after returning home I was pained to see him from my window put on an ass, and more dead than alive, carried away. During this week numbers have called for medicine and advice. There is no small exercise of patience necessary with these people, beclouded and prejudiced as they are. But if nothing more be attained, opportunities are afforded of shewing the influence of the Gospel in seeking the good of others, and referring them to that Being who alone hath power to heal body and soul.

*July 30.*—Messrs. B. and C. English travellers, arrived here within these few days from Jerusalem : they confirm the report of its disturbed state. The Pacha of Damascus had ordered soldiers to proceed to Bethlehem to quell some insurrection there. During their absence from Jerusalem,

the Arab inhabitants possessed themselves of the city, closed the city gates, and deposed the governor—placed him under observation, and refused admission to the soldiery on their return. All was confusion, and doubtful how matters will end. How far this may prove an hindrance to our getting on there, I know not; it looks unfavourable. May I wait on the Lord; he will make a plain path. I desire not unnecessarily to run into danger, and to have grace to let none of these things move me when called to them of the Lord.

*Aug. 2.*—I suffered much from debility; my sleep quite forsook me, although the thermometer was generally not above 84-6 in my room. How blessed an end has the Lord in view in all afflictions which he lays on his children—happy exercises, that confirm their confidence, prove his faithfulness, and purify their faith. The Austrian Consul inquired from brother F. if I would go to Aintoura to see Bishop Gandolfi, who has been dangerously ill some time.

*Aug. 4.*—The Consul thought Bishop G.'s illness too far advanced for me to be of any use to him. I had much conversation with my teacher on baptism; and showed him reasons for believing that those dying in infancy, whether baptized or not, were saved, and that it was quite unscriptural to make regeneration and baptism one and the same. Within this short time we have had several deaths, especially on board the vessels in the harbour, chiefly from the fever of Cyprus.

*Aug. 5.*—Mr. Abbott received a letter to-day from brother Lewis: he arrived at Tarsus in two days.—I enjoyed much comfort in reading Jer. xx. and xxi. and in beseeching the Lord for myself and all brethren labouring in the vineyard. When faith operates the promises are sweet, and the missionary life preferable to all other; but how needful a loving spirit and deportment—how hard to be shaken out of self-complacency, and to know no glorying but in the Lord. I desire much to be amongst the lost sheep of the house of Israel, but feel assured

it has been a wholesome exercise to be delayed a little. It is in the missionary life especially that the *real* trials, difficulties, and temptations, are only to be learned on the ground of labour.

*Aug. 6.*—I had a very refreshing prayer-meeting with the brethren; brother King expecting immediately to depart for America, gave it a serious and tender character. My teacher opened an argument with me this evening, on the foundation of the church. His mode of reasoning and opinions on these matters, are exactly such as are met with amongst the Catholics in Ireland.

*Aug. 7.*—I wrote to Mr. Chassaud requesting him to inquire if Nichola Manassa could accommodate us for some little time on our way through Sour. He had kindly invited me when I was in Sour before; but as I heard some of his family were ill of fever, I considered it more prudent to write.

*Lord's-day, Aug. 8.*—I lectured at the Consul's on John v. 39. I used the Church Service referring to the lessons and Psalms in the Arabic Bible, which enabled the two Armenians who attended to follow most of the service. I was, in the evening, much affected with debility.

*Aug. 9.*—I read and spoke on some passages from the Gospels and Epistles, to the beggars, this morning. The brethren came in the evening to compare our Journals, in order to learn the probable population of the principal towns in this and the Holy Land.

*Aug. 10.*—Deaths here are frequent, and there is said to be much sickness in the towns along the coast. Some persons just arrived from Jerusalem state it to continue in the same disturbed state;—that the inhabitants have sent to Constantinople, and hope to have matters arranged before the return of the Pacha from the pilgrimage to Mecca. From the length matters have gone, it is most probable that there will be some very serious disturbance: this is the general opinion. I was able to read a little Arabic to-day. Yesterday I was quite incapable. I heard of the death of Bishop Gandolfi. Our child has rallied consider-

ably. What cause of thanksgiving have we for daily mercies! When the Most High is viewed as the Father of his people, how sweet are all his dealings! and when known by a happy experience, there is abiding peace in every situation and circumstance: our duties, privileges, trials and comforts, are only estimable as they serve as channels of grace to the soul, and promote our fellowship with the Father and with his Son Jesus Christ.

*Aug. 11.*—I received a letter from Mr. Chassaud, stating he had communicated with Nichola Manassa, and that he would gladly accommodate us for any length of time we wished, and “that nothing would make him more happy than my company.” It was gratifying to receive this kind invitation, as his friendly disposition towards me on so short an acquaintance, arose, no doubt, from being a friend of brother King, whose residence in the family had favourably impressed them. He found them most kind and obliging, and ready to enter into his plan of superintending a school, which, but for the influence of the priests, would have been set on foot. They are Greek Catholics; the mother and daughter amongst the very rare instances of females able to read and write. My teacher continues to argue strenuously, but, alas; not in a spirit, or upon things desirable. I felt sorry at leaving. My servant (who left me) had made, quite needlessly, a false excuse to return to his own country, and several instances of cheating have come to my knowledge since he went. May the Lord grant that that word which he learned to read under our roof, may yet come with power to his soul. There is scarce any honesty to be found in this people, but this must not make us love their souls less.

*Aug. 12.*—The brethren met with us for prayer and breaking of bread.

*Aug. 13.*—I consulted Mr. Abbott respecting sending our furniture to Sour by an Arab boat; he recommended a ship in preference, for fear of the Greek pirates. His *decided* opinion coincides with that of most others, and all travellers lately arrived from Jerusalem, that I have met, that

“*it would be very imprudent*” to bring my family there this winter; at least until the present affair is set at rest. Should our health permit, I hope to move on, when the great heat subsides, towards Sour, and either go on for the winter to Saffet, or wait in Sour until our way opens for Jerusalem. I desire to get from this place, although kind friends and many comforts make it a most desirable residence; and especially as, under expected circumstances, it would be desirable to receive the kind assistance of our sisters; but we fear being involved in greater delays, and this place is too far from the residences of Jews.

*Aug. 16.*—I received some refreshing letters from my family, and from friends in Malta: truly as cold water to a thirsty soul, so is good news from a far country. We have all been long looking for arrivals from Alexandria. This evening received the following note from Lord St. Asaph, now on a visit at Lady Hester Stanhope’s.

(COPY.)

“*Djoun, Monday Evening.*”

“Sir,—Lady Hester Stanhope being much alarmed at the state in which Dr. Naldini (her ladyship’s physician) now lies, and having inquired whether there was any English physician at Beyrout, I took the liberty of mentioning your name to her ladyship. As Dr. N.’s case is, I apprehend, one of great danger, and as he is without any other medical assistance than what an Arab doctor can afford him, your attendance, as soon as possible, would be of the greatest service. I trust, Sir, you will require little apology from me, for having thus addressed myself to you, aware, as I am, that you are not practising the medical profession, and I am tempted to believe you will eagerly seize an opportunity of doing good, without examining by what right I have volunteered to point it out to you.—I have the honour to be, Sir,

“Your obedient Servant,

“ST. ASAPH.”

Being from home, I did not receive this letter till late in the day. I detained the messenger as a guide, purposing to set off before day-light.



*Aug. 17.*—I passed a feverish, sleepless night, and found myself so unwell, while dressing this morning, that I was obliged to give up going to Djoun; it is a ride of nine hours, for which I felt altogether unequal, and could not have attempted it without bringing on fever. I wrote to Lord St. Asaph, stating my regret at not being able to accompany the messenger to Djoun; informing him at the same time, that Dr. A., a French physician, was in that neighbourhood at present, in case urgency prevented delay, or if not, requesting another messenger to be sent to-morrow, bringing me a general statement of Dr. N.'s case, and that I would, if possible, return with him, or else send the necessary medicines, &c.

*Aug. 18.*—Through the Lord's mercy, I was rather better to-day; but felt it necessary to determine on relinquishing reading Arabic with a teacher at present, having many things to arrange for leaving, and it being absolutely requisite to avoid a pressure on my spirits. Numbers are daily dying around us, from fever and dysentery especially. That this should prove generally fatal, is not to be wondered at, from the indiscriminate and unrestrained use the natives make of unripe fruits. One poor man, who received every kindness from brother Goodall's family, near to whose house he lay, I could not persuade to desist from eating in this manner, and consequently, he sunk, although, under the treatment I had made use of, he had become nearly well. The letter I received within these few days, from our kind friend, Mr. Gliddon, mentioned the arrival at Alexandria of Rev. D. McPherson and his wife, as appointed missionary to that station. It rejoiced our hearts, that a messenger of peace had at length been sent to that dark place, and we could not but sincerely hope a special blessing might be granted to our kind friends, under whose roof we found a home when sickness and weakness had brought us low, and many things seemed against us.—May the fulness of the Gospel of peace be brought home to their hearts.

*Aug. 23.*—Having heard on the 19th (Friday) that Lord St. A. had

returned to the consul's, I went to wait on him, the better to learn Dr. Naldini's state: his lordship was out, but from the state he was said to be when his lordship left Djoun, I felt anxious, though far from well, to make another attempt to visit him. On my return home, I sent for a second mule, but by the time my servant returned from the town, (Beyrout,) I was so unwell as to put out of the question my attempting it. I was obliged to go immediately to bed, and have recourse to a large dose of calomel, and the day following (20th inst.) applied seventeen leeches to my right side, and blessed be the Father of mercies, my health is greatly restored. I received a letter from Lady H. Stanhope thanking me, making many polite and kind enquiries respecting my health, and advising me to go to the heights above Tripoli, if my health did not soon amend.

*Aug. 25.*—So much debility returned, that I now felt persuaded I ought not to undertake a land journey for some time; and this circumstance would make it not prudent for Mrs. D. to subject herself to the risk attending the rough and incommodious mode for females travelling in this country, which consists of two boxes placed one on each side of a mule or camel, with a covering or awning to keep off the sun. We feared as there was no vessel bound for Sour, which seemed the only way now left, we should be obliged to remain here another winter—in fact, another year nearly, as it would not be advisable to move more southerly, when the heat commenced again. My illness seemed to have altered all our arrangements: it has been our prayer to be under the Lord's guidance, and know his will; may we do and suffer it as he orders our path.

*Aug. 26.*—I heard of a French bombard likely to go to Damietta; went into town to inquire, and try to get her to touch with us at Sour or Jaffa, but was informed, that it would not suit the captain's engagements. I called at the consul's to return Lord St. A.'s visit, as he had politely called on me when I was ill. He thanked me in a



very handsome manner for my readiness to comply with his request, and on learning from Mr. Abbott my difficulty of getting a ship to Sour, most kindly offered me the use of his vessel, lying in this harbour, to convey my family, and all our things; at the same time joining with Mr. A. in advising me to remain at Beyrout. I informed his lordship, I felt it my duty, if possible, to proceed, and should therefore thankfully avail myself of his kindness. I could not but bless God for this unexpected mercy; the very illness I thought would have kept me here, has been made instrumental to the removal of myself and family, under circumstances peculiarly favourable. Bless the Lord, O my soul, and all that is within me, bless his holy name. We hope to be on board in a few days.

*Aug. 27.*—The messenger I had sent to Saffet returned with a letter, informing me, that rooms could be given me if I wished for them.

*Aug. 31.*—I occupied these two days in getting every thing packed, and put on board. I employed two Jews; I offered them tracts, but they refused them. Dined with brother Goodall, and in the evening before we went on board, had a refreshing season in prayer with him, sister Goodall, and brothers Fisk and King. They accompanied us a little before sun-set to the sea side, where the boat waited for us.—The spot from whence we embarked, had often been a place of resort in our evening walks: there we had often sat with our little ones, and talked over our hopes and fears, our plans, and our mercies past and present; and felt as children of one father—heirs of the same inheritance. From these rocks, I have often looked across the expansive sea, and while thoughts of dear but absent friends, have made “me think of my own native land,” have felt the solace of my God, who called me to these shores, to testify of Him to perishing sinners. By midnight we were under weigh, but the wind not promising.

*Sour, Sept. 5.*—We landed here yesterday at two o’clock, P. M. Mr. Chassaud and Nichola Manassa politely came out in a boat, and brought Mrs. D. and child ashore, while I ar-

ranged some articles necessary to be landed. Nothing could be kinder than the reception we received from Manassa and his family. His manners, and those of his wife and daughter, an interesting looking girl—their anxiety to oblige, and unobtrusiveness, well merited the commendation which brother King bestowed upon them, and made us almost forget we were in an Arab family; they gave us their best room, and each seemed desirous of showing us that we were welcome. On board we had every comfort the vessel afforded, and stand largely indebted to his lordship, who gave orders, we found, for us to have every attention shewn us. This was peculiarly felt by Mrs. D., who suffered as well as our little one from sea sickness. Our passage was very tedious, having been four days in performing a voyage, which, with a favourable wind, may be accomplished in twelve or thirteen hours. We had little else than calms, or contrary winds. My health seems much benefited by the voyage, but Mrs. D.’s weakness will at least make rest for some time necessary. While at sea, I had opportunities of distributing some French and Italian tracts amongst the crew of the Achile, and of preaching the gospel to them. As I passed through the town to Manassa’s house, the people asked my guide, if I was the (Hakeem Inglese) English doctor, and one and another begged him to speak to me for them. Mr. Chassaud informed me, that a captain of an Ionian vessel was lying dangerously ill in his house, and almost lost for want of medical assistance. He had been twenty days ill, and before he kindly brought him from his ship, some Arab doctors had been administering pernicious remedies. The poor captain, when he heard I was expected daily, anxiously longed for my arrival, and entreated that I might be brought to him the moment I landed. I found him seriously ill with bilious fever: he had been sadly mismanaged; without proper assistance, there is every reason to think two days more would have made his case incurable. He is a little better this evening. Almost immediately after

landing, I gave him some medicine. As the ship expected to return to-night to Beyrout, I wrote a letter of thanks to his lordship, at the same time requesting his acceptance of *Ers-kine's Essay on Faith*. I trust, I shall ever retain a grateful sense of his lordship's kindness, and the polite manner in which he conferred the obligation. And may we raise our *Ebenezer* to that God, who has been with us—raised up such friends, and preserved us by sea and by land.

There is said to have been very few deaths here this season; most sickness at Acre; next at Sidon, and more at Beyrout than here. I purpose sending on our luggage first, if Mrs. D. appears likely to be able to make the journey from hence to Saffet after resting. Our kind host and hostess urge many reasons for remaining here, on her account. Saffet would, under present circumstances, and at this season, be three days journey—the early part of the morning being the only time proper for exposure to the sun. Mr. Chassaüd, as well as my host, informed me, that some Greeks who arrived here within these few days, confirm the report of Jerusalem and the adjoining country being disturbed. Abou Goosh is said to be feathering his nest from all sides; more trouble is expected on the return of the Pasha.

*Sept. 6.*—There are no camels to be had for some days to forward our things to Saffet. My wife appeared to-day so much weakened from the sea sickness, that I felt it my duty not to attempt the journey to Saffet in her situation. I have, therefore, accepted the kind offer of Manassa of remaining with him until after her confinement, and wait the Lord's guidance. The removal hence to Saffet of all our goods, would be attended with considerable expence, as well as it being necessary to secure the house against the approaching rainy season. I should not wish to settle myself in Saffet, unless Jerusalem after this present affair blows over, appears untenable for a family man. I hope, please God, to visit Saffet myself, and shall have no small comfort in leaving my family under this hospitable roof.

## DOMESTIC.

### BAPTISM OF A CONVERTED JEW AT BRISTOL.

THE following letter from the Secretary of the Bristol Auxiliary Society, contains an interesting account of the recent baptism of a converted Jew in that city. Where such sacrifices are made for the Gospel's sake, all suspicion with regard to the motives which induced a profession of it are excluded, and we can only cordially unite with our correspondent in thanksgivings to God, and in earnest prayer that He who hath called this Israelite to the knowledge of the truth, may "keep him by his power through faith unto salvation."

We rejoice to hear of the plan which has been adopted by the clergy of Bristol, for the instruction of such Israelites as are inquiring their way to Zion, and shall be truly thankful to find that the example is followed by the friends of the cause in other provincial towns where Jews reside.

*Bristol, June 21, 1826.*

My dear Sir,

On the 18th inst. we witnessed a very interesting and impressive solemnity at our Parish Church of St. James, in this city. A young man, of the age of twenty-three, named Barnard David, whom we had kept under a previous course of trial and instruction for about six months, presented himself at our font for baptism, attended by a lady of Clifton, who takes a lively interest in the cause of outcast, though not off-cast Israel, and by myself and another clergyman, as his witnesses. The baptism took place after the second lesson in our Tuesday evening's service, and was administered by the venerable father of the Auxiliary Society, the Rev. T. T. Biddulph. A very large congregation, including some Jews, assembled on the occasion, and

was subsequently addressed by Mr. Biddulph, in an appropriate discourse from Acts ii. 38, 39. Our new brother has entered the Christian Church with the name of John David. We cannot fathom our own hearts, much less the hearts of others. To know the heart is the prerogative of Deity. But if the voluntary sacrifice of the ties of kindred, and home, and country: if the endurance of scorn, and malice, and persecution: if the steady resistance of pecuniary temptation to forsake Christ be tests of sincere and supreme attachment to him, I think they have appeared in the present instance. May He, who alone can keep him and us from falling, sustain him in his onward course, and finally bring him to sit down with his patriarchal ancestors, Abraham, Isaac, and Jacob, in the kingdom of heaven!

We have formed a committee of three clergymen, to be changed every six months, for the purpose of receiving and instructing inquirers of the Jewish people. Perhaps if this, or a similar plan, were generally adopted by your Auxiliary Societies, much

good, under the divine blessing, might follow.

The Typical Lecture will be preached at the Episcopal Jews' Chapel, on Sunday evening, July 2.

*Subject.*

JONAH A TYPE OF MESSIAH.

The Monthly Lecture to the Jews will be preached on Wednesday evening, July 5, by the REV. T. S. GRIMSHAW, M. A. Rector of Burton Latimer, Northamptonshire.

*Subject.*

THE DENIAL OF CHRIST AS THE PROMISED MESSIAH THE CAUSE OF THE REJECTION OF THE JEWS: THEIR BELIEF IN HIM INDISPENSABLE TO THEIR RECOVERY AND SALVATION.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

### CONTRIBUTIONS TO THE LONDON SOCIETY.

|                                                                                                                                                                  |     |    |   |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|----|---|
| Anonymous .....                                                                                                                                                  | 1   | 0  | 0 |
| Barnes, the late J. M. St. Alban's, (Legacy, deducting duty)....                                                                                                 | 900 | 0  | 0 |
| Children at Cheadam School .....                                                                                                                                 | 0   | 1  | 6 |
| Evans, Mrs. Glaster, Pembroke .....                                                                                                                              | 1   | 0  | 0 |
| Friend, at Charmouth, by A. Hankey, Esq (ten silver tokens) ..                                                                                                   | 0   | 6  | 0 |
| Fry, Miss Caroline, 21, Berners-street, collected by her.....                                                                                                    | 3   | 0  | 0 |
| Glover, Mr. G. Basingstoke .....                                                                                                                                 | 1   | 0  | 0 |
| Hartley, Mrs. Clapton .....                                                                                                                                      | 1   | 1  | 0 |
| Hewlett, late Mr. Taunton, by Mr. J. White .....                                                                                                                 | 18  | 0  | 0 |
| Hope, Miss, Mecklenburgh-square.....                                                                                                                             | 2   | 18 | 0 |
| J. H. H. ....                                                                                                                                                    | 2   | 0  | 0 |
| M. S. by Messrs. Greenwood and Co.....                                                                                                                           | 1   | 1  | 0 |
| Sabatier, late Mrs. Eliz. Chichester, (Legacy, deducting duty)..                                                                                                 | 45  | 0  | 0 |
| Sandford, George, Esq. Stowey Mead, near Bristol .....                                                                                                           | 10  | 10 | 0 |
| Simons, Rev. J. by Rev. L. Way.....                                                                                                                              | 1   | 1  | 0 |
| S. L. ....                                                                                                                                                       | 3   | 5  | 0 |
| Thank-offering to Almighty God for manifold and great mercies<br>vouchsafed .....                                                                                | 5   | 0  | 0 |
| Triston, Miss, 11, Wilmington-square, Clerkenwell .....                                                                                                          | 2   | 0  | 0 |
| Tomkins, John, Esq. Ock-street, Abingdon, by Rev. G. Knight<br>Walshman, late Mrs. Jane, Lancaster, (further Legacy, deduct-<br>ing duty,) by J. Stout, Esq..... | 180 | 0  | 0 |
| Whitmore, Lady Lucy, Dudmanstone, Salop, by Mr. Nunn.....                                                                                                        | 1   | 0  | 0 |
| Bewdley, Worcestershire, (Rev. J. Cawood, Minister) collected<br>after a sermon by Rev. A. S. Thelwall .....                                                     | 15  | 10 | 0 |
| Bristol, by Rev. John East .....                                                                                                                                 | 105 | 0  | 0 |



|                                                                 |                                                                                                                                                         |     |    |   |
|-----------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------|-----|----|---|
| Chichester,                                                     | by Rev. J. Davis .....                                                                                                                                  | 10  | 0  | 0 |
| Collingham and Langford,                                        | by Rev. Jos. Mayor.....                                                                                                                                 | 10  | 0  | 0 |
| Glasbury,                                                       | by Mrs. Jones. ....                                                                                                                                     | 8   | 4  | 5 |
| Gloucester,                                                     | by A. Maitland, Esq. ....                                                                                                                               | 55  | 8  | 6 |
| Do.                                                             | produce of Sale of Ladies' Work.....                                                                                                                    | 94  | 11 | 6 |
| Hamstall Ridware,                                               | by Miss Cooper .....                                                                                                                                    | 6   | 13 | 6 |
| Hereford,                                                       | by Mrs. Sandberg.....                                                                                                                                   | 32  | 0  | 0 |
| Huddersfield,                                                   | by Rev. Richard Maunsell .....                                                                                                                          | 10  | 0  | 0 |
| London: Carshalton,                                             | by Miss Rose .....                                                                                                                                      | 2   | 13 | 0 |
| Chelsea,                                                        | by William Leach, Esq.....                                                                                                                              | 17  | 17 | 0 |
| Freemasons' Hall,                                               | collected at Annual Meeting .....                                                                                                                       | 83  | 19 |   |
| Percy Chapel Association,                                       | by Rev. S. G. Garrard.....                                                                                                                              | 15  | 10 | 6 |
| St. John's, Bedford-row,                                        | Association, by Rev. S. J. Trist                                                                                                                        | 5   | 5  | 0 |
| St. Paul, Covent-garden,                                        | (F. Randolph, D. D. <i>Rector</i> ),<br>collected after the Anniversary Sermon,<br>preached by Rev. H. M'Neile, deducting<br>£1. 2s. 6d. expences ..... | 135 | 13 | 6 |
| Marazion, Cornwall,                                             | by Rev. J. H. Townsends.....                                                                                                                            | 4   | 0  | 7 |
| Measham, (Rev. Mr. Malpas, <i>Vicar</i> )                       | collected after a sermon by<br>Rev. A. S. Thelwall .....                                                                                                | 9   | 15 | 9 |
| Nottingham,                                                     | by B. Maddock, Esq. produce of sale of<br>Ladies' work.....                                                                                             | 18  | 0  | 0 |
| Oxford,                                                         | by Rev. J. Hill .....                                                                                                                                   | 17  | 0  | 0 |
| Penryn,                                                         | by J. Manderson, Esq. ....                                                                                                                              | 17  | 0  | 0 |
| Rosliston,                                                      | collected after a sermon by Rev. A. S. Thelwall ....                                                                                                    | 10  | 17 | 6 |
| Rugby,                                                          | by Miss C. S. Marriott .....                                                                                                                            | 1   | 0  | 0 |
| Scotland: Friends in Edinburgh,                                 | by Mrs. Buchanan .....                                                                                                                                  | 53  | 16 | 0 |
| Glasgow Society for promoting Christianity amongst<br>the Jews, | by P. Falconer, Esq. (Heb. O. & N. Tests.)                                                                                                              | 45  | 0  | 0 |
| Kilmarnock,                                                     | by W. Cunninghame, Esq. (Heb. O. & N. Tests.)                                                                                                           | 19  | 9  | 3 |
| Montrose Society,                                               | by James Dow, Esq. Secretary .....                                                                                                                      | 5   | 0  | 0 |
| Western Mid-Lothian Bible Society,                              | by Rev. A. Duncan,<br>D. D. ....                                                                                                                        | 10  | 0  | 0 |
| Skelton, near York,                                             | by Miss E. Thompson .....                                                                                                                               | 3   | 9  | 1 |
| St. Arvans, near Chepstow,                                      | by Rev. Wm. Jones.....                                                                                                                                  | 7   | 0  | 0 |
| Sudbury,                                                        | by Rev. J. M. Ray .....                                                                                                                                 | 2   | 10 | 0 |
| Tamworth, (Rev. F. Blicke, <i>Minister</i> )                    | collected after a sermon<br>by Rev. A. S. Thelwall .....                                                                                                | 18  | 7  | 8 |
| Tichmarsh,                                                      | by Miss Tate .....                                                                                                                                      | 3   | 10 | 0 |
| Wellington, Shropshire,                                         | by Miss Poole .....                                                                                                                                     | 16  | 0  | 0 |
| Wilnecote,                                                      | collected after a sermon by Rev. A. S. Thelwall ....                                                                                                    | 3   | 1  | 0 |
| Woolwich,                                                       | by Mrs. Stewart .....                                                                                                                                   | 0   | 13 | 0 |
| Worcester,                                                      | by Rev. D. Morgan.....                                                                                                                                  | 29  | 5  | 3 |
| Workington Box Association                                      | .....                                                                                                                                                   | 1   | 13 | 1 |
| Yoxall, (Rev. E. Cooper, <i>Rector</i> )                        | collected after a sermon by<br>Rev. A. S. Thelwall .....                                                                                                | 13  | 1  | 6 |

## NOTICES TO CORRESPONDENTS.

B. Benjamin,—Textarius on Isaiah, and his answer to Rabbi Crooll,—  
J. H. H.,—and M. Johnson have been received.

S. Newman's Communication is under consideration.

Eloa has been received, and will probably be inserted.

An Enquirer after Truth will appear.

The two manuscript Tracts sent by F. L. S. will be forwarded to the Committee of the London Society, not being calculated for insertion in our work.

## ERRATUM.

In page 264, for "Thirteen Lectures, &c.; with a Preface. By the Rev. Wm. Marsh."—read "Thirteen Lectures, &c.; with a Preface by the Rev. Wm. Marsh."



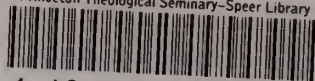


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